

1985

The Effects of Selected Demographic Variables and Gender-Role Identity on Premarital Sexual Permissive Attitudes (Androgyny, Masculine, Feminine).

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THE EFFECTS OF SELECTED DEMOGRAPHIC VARIABLES AND GENDER-
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The Louisiana State University and Agricultural and Mechanical Col.

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THE EFFECTS OF SELECTED DEMOGRAPHIC VARIABLES
AND GENDER-ROLE IDENTITY ON PREMARITAL
SEXUAL PERMISSIVE ATTITUDES

A Dissertation

Submitted to the Graduate Faculty of the
Louisiana State University and
Agricultural and Mechanical College
in partial fulfillment of the
requirements for the degree of
Doctor of Philosophy

in

The Department of Sociology

by

Carol Sue Campbell
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May 1985

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ABSTRACT

The purpose of this study was to explore the relationships between: (a) socialization experiences and gender-role identity, (b) socialization experiences and premarital sexual permissive attitudes, and (c) gender-role identity and premarital sexual permissive attitudes using a causal model. Data were gathered from a random sample of 571 college students. The instrument consisted of standard background questions, the Bem Sex-Role Inventory, a religiosity scale, and the Reiss' Premarital Sexual Permissiveness Scale. A t-test was used to test the differences between the means of males and females concerning gender-role identity and premarital sexual permissiveness. Males were found to possess higher levels of premarital sexual permissive attitudes than were females. Also, members of both sexes tended to be either gender-typed or androgynous. LISREL procedures were used to test the model. Only three relationships were significant. Religiosity was significantly related to gender-role identity and premarital sexual permissiveness regardless of the sex of the subjects. However, the relationship between gender-role identity and premarital sexual permissive attitudes was significant for only males. The breakdown of the model was discussed in terms of inadequate measurement and theoretical limitations. Revised models were also presented.

CHAPTER I

INTRODUCTION

Background

Premarital sexual permissiveness (PSP), socialization in the form of specified background variables, and gender-role identity were the variables in this study. The problem was to explore how premarital sexual permissiveness was affected by specified social or background variables (religiosity, socio-economic status, and sex) and also gender-role identity (feminine, androgynous, and masculine) among a sample of undergraduate college students. Additionally, the influence of community size and social variables on gender-role identity were studied.

Several factors in modern society have resulted in premarital sexual permissiveness becoming an important variable. There appear to be trends of increased premarital sexual activity and the acceptance of such activities. However, Singh (cited in Singh, 1980:392) found that approval of abortions for unwed women is on the decline. Parents and the mass media are taking an increased interest in premarital sexual permissiveness. Although extensive, the research concerned with premarital sexual permissiveness have, except for religion, not yet definitely established strong predictive relationships. Additionally, while sex has been considered, research has yet to take into account the possible influences of gender-role identities on premarital sexual permissiveness. Many studies have also lacked theoretical orientation

in the study of premarital sexual permissiveness (Cannon, 1971:36-49; Libby and Carlson, 1973:365-378; Spanier, 1975:33-41; Zelnik and Kanter, 1975:89; 1978a:11; 1978b:135; 1979:289; 1980:230; Zelnik, 1980:69; Zelnik and Shah, 1983:65; Heer and Grossbard-Shechtman, 1981:50).

The study of these selected variables is based upon a variety of factors. Foremost is the general lack of data on androgyny. Androgyny has only been studied by behavioral science for about a decade (Bem, 1977:196-205), and the majority of the studies have been psychological rather than sociological. Additionally, limited research has indicated a relationship between gender-role identity and sexuality. However, more research is necessary to fully explore the dynamics (Cvetkovich, Grote, Lieberman and Miller, 1978:236; Loiselle and Mollenauer, 1965: 273-275; Walfish and Myerson, 1980:199). Some evidence, although inconclusive, suggests that gender-role identity and premarital sexual permissiveness are affected by community size (Allgeier, 1975:217-226; Medora and Woodward, 1982:213-224; Singh, 1980:387-391), religiosity (Davids, 1982:673-683; Medora and Woodward, 1982:213-224; Spanier, 1975:33-41), and socio-economic status (DeLamater and MacCorquodale, 1979:113; Mahoney, 1978:279-286; Marantz and Mansfield, 1977:668-673; McBroom, 1981:1027-1047). An important unanswered question is whether the relationship observed between gender-role identity and premarital sexual permissiveness is spurious (due entirely to their natural dependency on background factors), or whether there is a direct causal link between gender-role identity and premarital sexual permissiveness, independent of the direct effects of certain common background factors. Additionally, the influence of physical sex (male or female) as compared

to gender-role identity (masculine, feminine, or androgynous) on premarital sexual standards has not been fully explored.

Premarital Sexual Permissiveness

During the past twenty years, sociologists have become increasingly concerned with the study of sexual behavior (DeLamater and MacCorquodale, 1979:3), a primary area being premarital sexual behavior and attitudes. Studies of premarital sexual behavior date back as far as 1915, yet the first monumental studies were those of Kinsey, Pomeroy, and Martin in 1948 and Kinsey, Pomeroy, Martin and Gebhard in 1953. Reiss (1967) was the next major study of premarital sexuality. He held that his study was the first systematic, sociologically oriented study of premarital sexual attitudes using a national probability sample (Reiss, 1967:vii). One of the most recent studies has been DeLamater and MacCorquodale's (1979:112-217) study of premarital sexual attitudes, behaviors, and relationships.

Sociological orientations toward premarital sexuality usually have posited an order or pattern of norms. This has resulted in two basic approaches (DeLamater and MacCorquodale, 1979:3). One approach was concerned with the origin of norms and the other with the means by which norms become capable of influencing the individual.

The first approach has usually emphasized the macro level of societal variables in relationship to premarital sexuality. The emphasized variables include social class, education, and religion (DeLamater and MacCorquodale, 1979:3-4).

The second approach was social psychological in nature. The focus of this approach has been interpersonal, and it has been oriented toward explaining the means by which individuals acquire norms. The variables

emphasized have included relationships with peers, parents, and partners and their correlations with premarital attitudes and standards (DeLamater and MacCorquodale, 1979:4).

Social Influences

Children learn the values, attitudes, language, and other elements that are considered important in their social groups through the process of socialization. In essence, the individual learns appropriate behaviors and the standards of culture (Hoult, 1974:299), and a wide variety of social factors influence this process (DeLamater and MacCorquodale, 1979:3-4). Additionally, socialization typically occurs during face-to-face interaction in primary groups (Dager, 1971:x). Freud (1940/1964) established the basis for the study of socialization as a result of his being one of the first to recognize the importance of early experience on personality (Dager, 1964).

Gender-Role Identities

Gender-role identity in the present research was used to denote male/female differences that were sociological in derivation. The term did not refer to biological differences (possession of a penis or vagina) nor did it refer to sexual orientation (homosexual, bisexual, or heterosexual contact). Gender-role identity was used to refer to the cultural and psychological state of being either masculine, feminine, or androgynous (Tresemer, 1975:308-310). Sex was used to refer to the biological state of being either male or female.

Femininity and masculinity have usually been perceived by society and social-psychologists as "bipolar ends of a single continuum" (Bem, 1974:155). A person was seen as either masculine or feminine. Society

traditionally held that a social-psychologically healthy male was masculine, and a social-psychologically healthy female was feminine. These expectations affect most aspects of an individual's life (Bem, 1974:155-164; 1975:634-643; Bem and Lenney, 1975:48-54; Schulz and Rodgers, 1975) and are expressed as norms (Hoult, 1974:221).

Androgyny. "Androgyny...embodied both sexes and gained strength and vitality from this unity" (Wilson, 1975:16). Androgyny, being both male and female, was a recurring theme in religion, myth, and the explanation of the creation of humans (Bazin and Freeman, 1974:185-215). Many non-western cultures held that the first human was neither male nor female, but was simultaneously both male and female. The first human was complete, able to self-impregnate, "and self-fertile in its own psyche and body" (Francoeur and Francoeur, 1974:129). The myth continued with the first human being split into male and female as a punishment for a wrong, sin, or crime. This was given as an explanation of the creation of humans and for an explanation of love as the two beings seek their lost unity (Francoeur and Francoeur, 1974:129). Hermaphroditus who was Hermes and Aphrodite's son was physically united with a nymph; the result of this union was a hermaphrodite (Zimmerman, 1974:124). The Chinese Great Original was both masculine (Yang) and feminine (Yin). The individual could find transcendence and wholeness by perceiving in both the universe and the self interdependence of Yang and Yin (Bazin and Freeman, 1975:185-283; Wilson, 1975:16-18). The Zuni's chief god, Awonawilona, was both male and female (Wilson, 1975:16-18). Rosenmeyer (1968) stated that Doneses presented himself as man-in-woman and as woman-in-man. Heilbrum (1973) held that Genesis has been interpreted as meaning that God and Adam were androgynes. The Christian

tradition of the Virgin-Mother held that she conceived a son through the "power of the spirit within her;" therefore, the Virgin-Mother may symbolize a female androgynous being (Gelpi, 1974:152).

The word androgyny is an ancient Greek word. It was formed from a combination of andro and gyn meaning male and female respectively (Heilbrum, 1973). This word until recently would not have represented a valid concept to modern science, since masculinity and femininity had been perceived as polar opposites on a single continuum with no middle range. There was a dichotomy of gender-roles; one was either masculine or feminine but not both (Bem, 1974:155-162).

The concept of androgyny has been used in a variety of modes. The ancient Greeks used androgyny to refer to both literal and figurative hermaphrodites; therefore, the term applied to the possession of one person of both male and female genitalia and to a person who possessed psychological characteristics of both sexes (Hefner, Rebecca, and Oleshansky, 1975:143-158). Androgyny has also been used to characterize societies, an androgynous society being one without gender-role differentiations (Bazin and Freeman, 1974:185-215; Osofsky and Osofsky, 1972:411-418).

Freud's concept of bisexuality was similar to androgyny. "Man is an organism with (like others) an unmistakably bisexual disposition. The individual corresponds to a fusion of two symmetrical halves" (Freud, 1930/1962:52). Freud (1930/1962:53) stated "anatomy, it is true, can point out the characteristics of maleness and femaleness, psychology cannot. For psychology the contrast between the sexes fades away into one between activity and passivity." Singer (1977:249:255) held that Freud believed that each person combined maleness and

femaleness in their one being. Freud's concept of bisexuality was based largely on biological science. He held that the undifferentiated embryo was innately bisexual; therefore, differentiation occurred causing an unequal development of male and female structures. This meant that in either sex, part of the rudimentary sexual apparatus of the other sex existed. Freud stated that this was an indication of bisexuality; since, "an individual is not a man or a woman but always both--merely a certain amount more the one than the other" (Freud, 1933/1964:114; Singer, 1977:249-255).

Jung's anima and animus were concepts relevant to androgyny. Anima was the feminine part of a male, and animus was the masculine portion of a female. The anima was mood producing. Opinions were produced by the animus. Jung perceived the animus and anima as being portions of the collective unconscious. They were revealed in myth, cultural practice, and religion. Jung did not associate the terms with homosexuality nor with bisexuality, but he associated them with part of the intrapsychic functioning of the person. Jung did not perceive the anima and animus as separate but as equal elements of the collective unconscious. Jung (1953/1970:205) stated, "No adaptation can result without concessions to both worlds." The union of opposites to Jung (1953/1970:205) would aid in the "fulfillment of the meaning of the individual's life." The union of the anima and animus could certainly be termed as being androgynous (Jung, 1953/1970; Singer, 1977:257-262).

Androgyny has also appeared in social-psychological writings since Freud and Jung. Bem, Martyna, and Watson (1976:1016-1023) held that androgyny was "the integration of both masculinity and femininity within a single individual" (1016). This concept implies that one may

simultaneously be masculine and feminine or may be first one and then the other (Bem, 1974:155-162). Androgyny is identified with the freedom to choose whether to be masculine or feminine (Wilson, 1975:16-18). Singer (1977:3-39) held that androgyny was the resolution between the psychic duality of male-female and the acceptance that neither was better nor superior to the other. Singer (1977:8) also observed "Androgyny refers to a specific way of joining the masculine and feminine aspects of a single human being." Heilbrum (1973:x) wrote that androgyny was a "spirit of reconciliation between the sexes." She also stated that it allowed people to experience the full range of human behavior without regard to custom. Hefner, Rebecca, and Oleshansky (1975:145-158) used the term "sex-role transcendence" to refer to androgyny. Eichler (1980:69), said that androgyny was based upon conceptualizing all individuals as possessing both a masculine and a feminine sector in their personality. Silverstein and White (1977) stated that androgyny does not determine one's sexual behavior; therefore, androgyny should not be associated with homosexuality or bisexuality. "The concept of androgyny does not rest on superficial similarities in dress or appearance but rather on a blend of behaviors, attitudes, feelings, and modes of thinking traditionally considered masculine or feminine" (Psychology Publishing Group, 1975:359).

American society has long held that a social-psychologically healthy male was masculine and a healthy female feminine. Interest in the healthy androgynous person was recently reborn by the woman's liberation movement with its claim that gender-role differentiation hinders men and women in living useful and complete lives (Bem, 1975:634-643). Woolf (1937) recognized that in every individual there

existed a portion of the other sex, and the mind's facilities were used in their greatest capacity when there was a fusion between the masculine and feminine portions of the mind. She struggled for women's rights and to stabilize her own personality through androgyny. A modern feminist Heilbrum (1973) summarized a common feminist doctrine on androgyny in the following:

I believe that our future salvation lies in a movement away from sexual polarization and the prison of gender toward a world in which individual roles and the modes of personal behavior can be freely chosen. The ideal toward which I believe we should move is best described by the term "androgyny" (ix and x).

A trend toward androgyny has been observed in the Western culture (Bem, 1975:634-643; 1977:196-205; Bem and Lenney, 1976:48-54; Bem, Martyna and Watson, 1976:1016-1023; Bazin, 1973; Bazin and Freeman, 1974:185-215; Heilbrum, 1973; Secor, 1974:161-169; Singer, 1977; Silverstein and White, 1977; Woolf, 1937).

Some modern feminists express negative sentiments toward androgyny. Secor (1974:161-169) held that androgyny "will ultimately be reactionary, rather than liberating" (161) and "that androgynes are rarer than unicorns" (163). Eichler (1980:61-62) held that the study of gender-roles including androgyny could reify gender-roles, since such studies tend to result in treating gender-roles as if they actually exist. This syndrome has also been related to the antithetical link of androgyny with masculinity and femininity (Eichler, 1980:69).

Masculinity and Femininity. Gender-role identity in the terms of masculinity and femininity has been discussed by Freud. Freud (1933/1964) stated that the term "masculine" usually meant active, and the term "feminine" usually meant passive. He held that masculinity was primary and more natural than femininity, and men and women were both

aware of the lesser value of femininity. The male usually achieved masculinity by resolution of the Oedipal conflict. The female became feminine because she entered the Oedipal conflict and learned to love her father (Freud, 1933/1964, 1940/1964; Stoller, 1976:182-196).

Other behavioral scientists have offered definitions for masculinity and femininity. Parsons and Bales (1955) stated that masculinity was associated with an orientation toward instrumentation, job accomplishment, and problem solving. Femininity was associated with an orientation toward the expressive, good of others, and group harmony. Bakan (1966) perceived masculinity to be concerned with self, and femininity has been perceived as the opposite of masculinity (Schulz and Rodgers, 1975). Bem (1978:155-162) found that a masculine person avoided stereotyped feminine behaviors, and feminine individuals avoided masculine behaviors. The feminine or masculine individual was perceived as having internalized society's standards of sex-typed behaviors (Bem, 1974:155-162).

Statement of the Problem

What are the effects on premarital sexual permissiveness of specified social variables (religiosity, community size reared in, sex, and socio-economic status) and gender-role identity (masculine, feminine, and androgynous) among a sample of undergraduate students? Moreover, do these effects vary from one sex to the other sex?

Premarital sexual permissiveness, socialization in the form of specified background or social variables (community size, religiosity, and socio-economic status), and gender-role identities were concepts

explored in the present study. The researcher expected to find that premarital sexual permissiveness would be influenced by the social variables (Bell and Chasker, 1970:81-85; Kinsey, Pomeroy, and Martin, 1953:296-297; Reiss, 1967:56-75). Furthermore, it was expected that premarital sexual permissiveness would be influenced by gender-role identity. If individuals seek consonance between the various aspects of their lives, then members of this sample would seek to have consonance between their gender-role identity and their premarital sexual permissiveness (DeLamater and MacCorquodale, 1979:229; Kinsey, Pomeroy, Martin, and Gebhart, 1953: 682-684; Reiss, 1967:38-54). Consonance would be increased by an individual internalizing the premarital sexual permissive standards that result in consonance for the sex with which one has identified. This would lead one to expect masculinity to be associated with high premarital sexual permissiveness. Additionally, the researcher expected that gender-role identity through the process of socialization is influenced by the social variables (Allgeier, 1975:217-226; Mussen, 1969).

CHAPTER II

REVIEW OF THE LITERATURE

Premarital Sexual Permissiveness and Socialization

Premarital sexual attitudes and behaviors are acquired through learning or socialization. Learning consist of a change of behavior as a function of experience (Mussen, 1969; Lynn, 1959:126-133; Perry and Perry, 1971; Sears, 1965). Additionally, an individual's acceptance or rejection of premarital sexual permissiveness is influenced by the level of cognitive dissonance or consonance it creates in relationship with the individual's learned attitudes, values, and behaviors based upon community size reared in, religiosity, socio-economic status, sex, and gender-role identity. The theoretical relationships between these variables will be discussed in more detail later in this chapter.

Community Size. Several studies have been concerned with the relationship between urban-rural backgrounds and premarital sexual permissiveness. Kinsey, Pomeroy, and Martin (1948:35-62) studied a sample of 12,000 males, and Kinsey, Pomeroy, Martin and Gebhard (1953: 31) studied a sample of 5,940 females. The data for both samples was gathered by interview (Kinsey, Pomeroy, and Martin, 1948:35-62). Among males, Kinsey, Pomeroy, and Martin (1948:453-455) found a positive relationship between urban living and orgasms achieved by heterosexual premarital petting. This relationship was even stronger when premarital sexual permissiveness was operationalized as premarital coitus. However, among females, Kinsey, Pomeroy, Martin, and Gebhard

(1953:246-247, 303) found that rural and urban females were similarly experienced in premarital petting. Additionally, rates of premarital coitus appeared to have little relationship with residence.

Reiss' (1967:74) study of premarital sexual permissive attitudes used his Premarital Sexual Permissiveness Scale with a sample of 1,399 adults and 844 students. Additionally, community size was included as a variable. He found that cities of 100,000 or more had a high percentage of individuals who supported the double-standard and affectionate permissiveness. He concluded that city size was a "direct determinant of permissiveness" (Reiss, 1967:74).

Middendorp, Brinkman, and Koomer (1970:369-379) were concerned with determinants of premarital sexual permissiveness in the Netherlands. Their data consisted of 1,704 interviews. They rank ordered residences into three groups based on the size of the communities. They found a positive significant relationship between larger community size and higher levels of premarital sexual permissiveness.

Singh (1980:387-391) compared two national surveys (1972 and 1978) to examine the relationship between place of residence and premarital sexual permissiveness. Metropolitan residents consistently were more approving of premarital sexual permissiveness. The approval of premarital sexual permissiveness increased for both metropolitan and non-metropolitan residents over time. However, non-metropolitan residents showed a greater increase than did metropolitan residents.

Medora and Woodward (1982:213-224) studied premarital sexual opinions of 130 undergraduate students. They compared subjects born and raised in rural areas with those born and raised in urban areas. They

found that place of birth and residence did not predict premarital sexual opinions.

Some of these studies clearly indicated a positive relationship between community size and premarital sexual permissiveness at both the behavioral and attitude level. However, negative findings include Kinsey, Pomeroy, Martin, and Gebhard's (1953:246-247) finding that among females premarital coitus and petting was not significantly related to urban-rural residence and Medora and Woodward's (1982:213-224) findings that premarital sexual opinions and community size were not related. These conflicting findings indicate that no dependable conclusions can be drawn from existing data.

Religion. The relationship between religion and premarital sexual permissiveness has frequently been investigated. These studies invariably have found a relationship between premarital sexual permissiveness and religion (Bell and Chaskes, 1970:81-85; Campbell, 1979:57-69; Kinsey, Pomeroy, Martin, and Gebhard, 1953:304-307; Reiss, 1967:42-43, 97-98). The present study was not concerned with religious affiliation; however, both religious affiliation and religiosity have been included in the literature review.

Several studies have found a relationship between religious affiliation and premarital sexual permissiveness. The most permissive attitudes were possessed by those individuals without religious affiliations (Kinsey, Pomeroy, Martin, and Gebhard, 1953:304-307; Middendorp, Brinkman, and Koomer, 1970:369-378). Arafat and Yorburg (1973:21-29) and Kinsey, Pomeroy, Martin, and Gebhard (1953:304-305) concluded that Catholic females were less likely to have premarital sexual experiences than were Protestant females. However, Kinsey,

Pomeroy, and Martin (1948:477) found that demonination had little influence on male petting behavior. The same study found that more religious males had less premarital coitus than other males in the same social class. In the Netherlands, it was found that members of the Reformed Church were more permissive than the Roman Catholics, and the Roman Catholics were more permissive than the Dutch Reformed (Middendorp, Brinkman, and Koomer, 1970:396-378).

The relationship of religiosity with premarital sexual permissiveness has been considered in several studies. Campbell (1979a:57-69), Cardwell (1969:72-78), Heltsley and Broderick (1969:441-443), Ruppel (1969:176-188), and Spanier (1975:33-41) found premarital sexual permissive attitudes and behaviors to be inversely related to religiosity. Additionally, Jurich and Jurich (1974:736-741) found relationships between premarital sexual standards and religiosity. The double standard was most strongly supported by the subject high in religiosity; whereas, nonexploitive permissive sex was supported by the subjects with the lowest religiosity levels.

An inverse relationship was found between premarital sexual permissive attitudes or behaviors and church attendance by Bell and Chaskes (1970:81-85), Jackson and Potkay (1973:143-149), and Thomas (1975:195-196). However, Jackson and Potkay (1973:146-147) found that this relationship ceased to exist among their female subjects who attended church because of their parent's desires.

A study of 208 Jewish college students in Canada was concerned with the relationship between religiosity and attitudes toward premarital sexual permissiveness. Religiosity and premarital sexual permissiveness were significantly and inversely related (Davids, 1982:673-683).

Medora and Woodward (1982:213-224) studied the relationship between premarital sexual opinions and religiosity among 130 undergraduate students. They found that religiosity was negatively related to permissive opinions toward premarital sexuality.

In conclusion, these studies indicated that a relationship existed between premarital sexual permissive attitudes and behaviors and religion. Religious devoutness and religiosity were strongly associated with lower levels of premarital sexual permissiveness, but the evidence that certain denominations were associated with low levels of premarital sexual permissiveness is less conclusive. Also, church attendance was related to lower levels of premarital sexual permissiveness among females only if they attend church because they desire to attend church. The indication of these findings was that an identity with the models and roles supported by western religions resulted in lower levels of premarital sexual permissiveness.

Sex. One relationship frequently studied was between premarital sexual permissiveness and sex (male/female). Most research hypothesized that males were more permissive than were females. Kinsey, Pomeroy, Martin, and Gebhard (1953:683) found that males had a "greater inclination to be promiscuous" than did females as evidenced by number of partners for premarital petting and premarital coitus.

Kinsey, Pomeroy, Martin, and Gebhard (1953:684-687) compared the varying effects of social factors upon male and female premarital sexual behavior. Male behavior tended to be correlated with their education level; whereas, female behavior was not affected as much by education level. Additionally, the beginning of adolescence and place of residence appeared to have less influence upon female behavior. Also, a female's

religious background was found to have less effect upon her behavior after she initially participated in the unaccepted behavior than it did upon the male.

Reiss (1967:35-37) studied premarital sexual permissive attitudes among a sample of 1,399 adults and 844 students. His Premarital Sexual Permissiveness Scale was used as a measure. In both samples, regardless of race, females exhibited lower levels of premarital sexual permissiveness attitudes than did males.

Maranell, Dodder, and Mitchell (1970:85-88) studied a sample of 171 male and 266 female college students. Among the instruments used was the Premarital Sexual Permissiveness Scale. They found a strong significant relationship between sex and premarital sexual permissiveness, with males being more permissive.

Mahoney (1978:279-286) used data from the National Opinion Research Center's General Social Surveys collected in 1972 and 1975. All subjects were 18 years old or older and white. In 1972, there were 525 females and 632 males. In 1975, there were 589 females and 557 males. The results indicated that males tend to be more permissive than females.

DeLamater and MacCorquodale (1979:17-69) had a sample of 985 college students and 663 nonstudents between 18 and 23 years of age. Data collection was a combination of interviews and questionnaires. The data revealed an average of six coital partners for student males, and ten coital partners for nonstudent males; females averaged 4.6 coital partners for students, and 5.2 for nonstudents. This once again was evidence for greater permissiveness among males than among females.

Medora and Woodward (1982:213-224) studied sex and premarital sexual opinions. Their sample consisted of 130 undergraduate students. Males were found to possess significantly more permissive premarital sexual opinions than were females.

Dauids (1982:673-682) studied a sample of 208 (139 male and 69 female) Jewish college students in Canada. His findings included that males were significantly more in favor of premarital sex than were females.

Singh (1980:387-393) used data from five national surveys conducted in 1972, 1974, 1975, and 1978. He found that males were more approving of premarital sex than were females. Additionally, both male and female approval was significantly increasing over time. However, female approval showed a larger gain than did male approval.

Reiss (1979:63) held that the groups with traditionally lower levels of sexual permissiveness would be more likely to include individuals who would alter their level of premarital sexual permissiveness in response to social forces. Reiss (1979:65) cited two studies which supported this theory; however, several studies did not support the theory when sex (male/female) was the basis of determining traditional groups. The data cited from Kinsey, Pomeroy, Martin, and Gebhard (1953:685-687) clearly indicated the opposite relationship. Heltsley and Broderick (1969:441-443) and Ruppel (1969:176-188) found no significant differences between the influences of religiosity on male and female premarital sexual permissiveness.

To summarize, these studies clearly indicated that males were more permissive in behavior and attitudes than were females. Males also had more coital partners than did females. However, conclusions about the

effects of religion and education upon premarital sexual permissiveness by sex could not be drawn from these studies.

Socio-economic status. Reiss (1965:749-756; 1967:56-75) expected to find a negative relationship between socio-economic status and attitudes toward premarital sexual permissiveness. Using several measures of socio-economic status, he was unable to establish a strong relationship between socio-economic status and premarital sexual permissiveness.

Mahoney (1978:279-286) was concerned with social class and changes in premarital sexual permissiveness attitudes in a study of two national samples (1972 and 1975). He found an increase in liberal attitudes from 1972 to 1975 and also that social class and sex were involved. For example, he found that only among the middle class were attitudes becoming more similar between the sexes. Also, the data revealed that among the lower and the higher classes differences between the attitudes held by males and females were increasing.

DeLamater and MacCorquodale (1979:113) found that measures of class were weakly related to premarital sexual behaviors occurring over a lifetime. A significant and positive correlation was found among females between current behavior and income. Among nonstudent females a significant negative association was found between parental education and daughter's permissive premarital sexual behavior. However, a positive relationship existed between parental education and daughter's permissive sexual behavior among nonstudents. Parental income was unrelated to male behavior and attitudes.

Kinsey, Pomeroy, and Martin (1948:345-351) studied the relationships between petting and premarital coitus with occupational and

educational level. Ultimate educational attainment was unassociated with whether or not a male experienced premarital petting, but males who ultimately obtained higher occupations tended to pet to orgasm at least twice as much as males who remained in lower occupations. Both frequency of and even experiencing premarital coitus was found to be inversely related to eventual educational attainment.

Kinsey, Pomeroy, Martin, and Gebhard (1953:31, 296-297) studied parental occupation and premarital coitus. They drew several conclusions from their data on 5,940 females. Females in their teens who were raised by laborers were more likely than were other females to have premarital coitus in their teens. Irrespective of parental occupation those females who remained single at 23 years old tended to exhibit the same proportions having premarital coitus. By age 35, single females from white collar homes were more likely than other females to have had premarital coitus.

Bell and Chaskes (1970:81-85) studied 205 coeds. Non-significant relationships were found between premarital sexual permissiveness and parental education, paternal employment, parental marital status, and maternal employment.

Middendorp, Brinkman, and Koomer (1970:379-380) attempted to determine variables associated with premarital sexual permissiveness. Their data consisted of 1,704 interviews of Netherland residents. Social class was based upon education, economic level, and occupation. Premarital sexual permissiveness was based on three questions. No relationship was found between social class and premarital sexual permissiveness. A significant positive relationship was found between education and premarital sexual permissiveness. A curvilinear

relationship existed between economic level and premarital sexual permissiveness with the middle being the least permissive.

Maranell, Dodder, and Mitchell (1970:85-88) tested Reiss' (1965:750; 1979:67) proposition that the higher the general liberality of a group, the more likely that high levels of premarital sexual permissiveness would be maintained by social forces. This would mean that among conservatives the higher the social status the less premarital sexual permissiveness would be supported; whereas, the opposite relationship would exist among liberals. However, no relationship was found to exist between the variables.

Medora and Woodward (1982:213-224) were interested in studying the relationship between premarital sexual opinions and socio-economic status. They studied 130 undergraduates. Socio-economic status was based upon father's occupation. No relationship was found in opinions concerning premarital sexual intimacy and socio-economic status.

A national survey, conducted in 1972 and 1978, was concerned with the possible changing attitudes of different socio-economic statuses toward premarital sexual permissiveness. Measures of socio-economic status included education and family income. It was found that the higher the education or the family income the greater was the approval of premarital sex. Additionally, approval of premarital sex increased over time for all socio-economic statuses. Moreover, there was a narrowing of the gap between the socio-economic statuses over time, since approval increased at a faster pace among those of lower socio-economic status (Singh, 1980:387-393).

To summarize, these studies revealed that a relationship between socio-economic status and premarital sexual permissiveness had not been

established. These findings may have resulted from the various measures or designs used. Further research may aid in establishing the relationship.

Gender-Role Identity

Gender-role studies concerned with masculinity and femininity have been a prominent topic of sociological and psychological studies (Clayton, 1970:388-398; Gall, 1969:294-295; Lefley, 1971:180-186; Phelan, Brooks, and Brashears, 1970:863-866; Saarni, 1976:1111-1118; Sherman, 1976:181-195; Tolor, Kelly, and Stebbins, 1976:157-164; Welsch, 1973:269, 271; Bem, Note 1). Recently the concept of psychological androgyny began to be included with masculinity and femininity as part of gender-role identification (Bem, 1977:196-205). The present research is interested in reviewing only the literature that includes masculinity, femininity, and androgyny or their equivalents as gender-role identities.

Bem (1974:155-162) developed the Bem Sex-Role Inventory (BSRI) to measure masculinity and femininity as separate dimensions. The instrument consisted of 20 feminine, 20 masculine, and 20 neutral items. The subjects consisted of 561 male and 356 female college students. The findings were that masculinity and femininity were independent and psychological androgyny did exist. An individual could possess various levels of masculinity and femininity. This meant that one could be simultaneously high in both identities.

A second typology was developed. Bem (1977:196-205), Spence, Helmreich, and Stapp (1975:29-39), and Baucom (cited in Silverstein, 1977:1-7) found that gender-role identity could be divided into four

groups. The groups were high masculine-low feminine (masculine), high feminine-low masculine (feminine), high masculine-high feminine (androgynous), and low masculine-low feminine (undifferentiated). The three studies found that each type of gender-role identity had certain basic differences. The importance of this finding was that individuals that are high in both traditional gender-role identities and individuals that are low in both will differ. Bem and Lenney (1976:48-54) found that only about 1.0 percent of their subjects were undifferentiated; therefore, they held that the undifferentiated and androgynous subjects can be associated in one category.

Spence and Helmreich (1978:32-36, 231) developed the Personal Attribute Questionnaire (PAQ) "to measure the psychological dimension of masculinity and femininity" (Spence and Helmreich, 1978:19). The instrument first consisted of 55 items. The items were all stereotype items according to ratings for the typical male or the typical female. Additionally, comparisons of self-ratings by both males and females indicated that the sexes differed significantly from each other in the expected directions. The questionnaire was divided into a masculine scale, a feminine scale, and a masculine-feminine scale. The questionnaire was also reduced to a 24 item scale. Subjects were classified using a median split method into androgynous, feminine, masculine and undifferentiated. This reliable scale has increased support for the existence of psychological androgyny (Spence and Helmreich, 1978:32-36, 231).

Heilbrum (1976:183-190) attempted to revise the gender-role scale of the Adjective Check List into independent measures for masculinity

and femininity. There were 1,383 subjects. The scale was successfully revised to measure masculinity, femininity, and androgyny.

Hefner, Rebecca, and Oleshansky (1975:143-158) conceived a developmental model of gender-role transcendence. The first stage consisted of an undifferentiated concept of gender-roles; this was common in early childhood. The person then polarized the concept of gender-roles; there was adherence to either the masculine or the feminine role. This stage was common to individuals and demanded by institutions. The third stage consisted of a transcendence of gender-roles. This person's behavioral and emotional decisions were not based on traditional gender-roles. This androgynous stage was not reached by many individuals.

Bem (1977:196-205), and Zeldow (1976:150) both studied the relationship between gender-role identity and attitudes toward the rights and roles of women. The instruments were the Bem Sex-Role Inventory and the Attitudes Toward Women Scale. Bem (1977) found that the attitudes of masculine men were significantly the most conservative of all subjects. Feminine men possessed the most liberal attitudes among men. Androgynous and undifferentiated men fell between the other two male groups. No significant difference was found between females' gender-role identities and their attitudes toward women. Zeldow (1976:150) found feminine males more conservative than feminine females. Androgynous and masculine males were more conservative than feminine males, but these did not significantly differ from each other or their female counterparts.

Jordon-Viola, Fassberg, and Viola (1976:870-871) studied the relationship between females' active participation in the feminist movement and androgyny. The Bem Sex-Role Inventory and the Taylor Manifest

Anxiety Scale was administered to 100 members in feminist organizations, 100 university undergraduates, 200 employed females, and 80 non-employed housewives. Feminists were significantly more androgynous than the other groups, and employed women were more androgynous than housewives.

Bem (1975:634-643) performed experiments to examine gender-typed, gender-reversed and androgynous individuals' adaptability across situations. One-half of the subjects were male and one-half were female. The subjects were equally divided into masculine, feminine, and androgynous groups. The first experiment tested masculine independence. The subjects received social pressure to judge unfunny cartoons as being funny. Masculine and androgynous subjects were significantly more independent in their judgement than the feminine subjects. The second experiment was designed to study feminine nurturance as evidenced by playfulness with a kitten. Feminine and androgynous males did not differ from one another in their involvement with the kitten, and they exhibited significantly more involvement than masculine males. Feminine females unexpectedly showed less involvement with a kitten than androgynous females (perhaps feminine subject found animals unappealing), and masculine females did not show an overall greater involvement than feminine females. A reanalysis of data that examined high masculine-high feminine and low masculine-low feminine subjects found that they did not differ significantly in independence, and low masculine-low feminine subjects exhibited significantly less involvement than high masculine-high feminine subjects with a kitten (Bem, 1977:196-205).

Bem, Martyna, and Watson (1976:1016-1023) designed two experiments to study the nurturance of masculine males and feminine females. Both

experiments used 42 males and 42 female subjects. The first experiment allowed subjects to interact with an infant, and the second experiment involved listening to a lonely student. Feminine and androgynous subjects were significantly more nurturant than masculine subjects in both experiments. Feminine and androgynous subjects did not differ significantly from one another in behavior.

Bem and Lenney (1976:48-54) tested the hypothesis that gender-typed individuals have difficulty performing cross-sex behaviors. Subjects indicated in which one of paired activities they would prefer to be photographed while performing. Gender-inappropriate activities carried greater reward than gender-appropriate activities. Gender-typed subjects reported greater discomfort than other subjects when they engaged in gender-inappropriate behavior.

There have been numerous studies of both males and females concerned with the relationship between gender-role identity and personality traits. Spence, Helmreich, and Stapp (1975:29-39); Spencer and Helmreich (1978:55); and O'Connor, Mann, and Bardwick (1978:1168-1169), found that androgynous subjects had the highest self-esteem; these were followed by masculine subjects. Undifferentiated subjects were lowest in self-esteem. Bem (1977:166-205) found that subjects high in self-esteem were masculine or androgynous, and subjects low in self-esteem were feminine or undifferentiated. Schiff and Koopman (1978:299-305) studied gender-role identity and self-esteem among females. They found that androgynous and masculine females possessed higher self-esteem than did feminine or undifferentiated females.

Bem (1977:196-205) used the Bem Sex-Role Inventory and the Attitudes Toward Women Scale, the Internal-External Locus of Control

Scale, the Mach IV Scale, the Self-Disclosure Scale, and the Attitudes Toward Problem-Solving Scale in a gender-role study. No significant differences were found between gender-role identities and scores on the scales. Minnigerode (1967:1301-1302) found that individuals who were gender-typed tended to possess an external locus of control more than individuals who were not gender-typed. Biaggio and Neilson (1976:619-623) found that the most self-revealing subjects were androgynous or feminine with the least self-revealing being masculine.

With respect to premarital sexual permissiveness, the literature on being androgynous suggests that the sexual double standard might lose strength as androgyny increases. Sexual relations might become more "natural." Also there is a prediction of less sexual casualness and an increase in the demands for heterosexual pairing (Bazin and Freeman, 1974:185-215; Bem, Martyna, and Watson, 1976:1016-1023; Osofsky and Osofsky, 1972: 411-418; Secor, 1974:161-169).

Premarital sexual permissiveness. Few studies were concerned with gender-role identity and sexuality, yet Loisel and Mollenauer (1965: 273-275) did explore these variables. They used ten masculine subjects and ten feminine subjects as defined by the Minnesota Multiphasic Personality Inventory (MMPI). They exposed their subjects to nine photos of males and nine photos of females. The photo subjects varied from clothed to nude. They used Palmar skin resistance to measure physiological response. The masculine females responded much stronger to photos with any level of nudity than did the feminine subjects.

Cvetkovich, Grote, Lieberman and Miller (1978:236) studied stereotyped gender-role attitudes and their relationships with virginity among 16 to 18 year old females. Data were gathered through an interview and

questionnaire. Non-virgins tended to hold stereotyped gender-role attitudes. Virgins who felt they would never have premarital sex had even more extreme stereotyped gender-role attitudes. Virgins who felt that they were not ready yet but may eventually have premarital coitus held gender-role images that were non-stereotyped. The females with the strongest stereotyped gender-role images were virgins who held that they would never have premarital sexual coitus.

A study of 175 undergraduate college students was concerned with the relationship between gender-role identity and attitudes toward sexuality. Androgynous females were significantly more comfortable in their attitudes toward sexuality than were feminine females. Additionally, androgynous males were significantly more comfortable in their attitudes toward sexuality than were masculine males (Walfish and Myerson, 1980:199).

Although limited, research indicated that a relationship existed between gender-role identity and premarital sexual permissiveness. Loisel and Mollenauer (1965:273-275) and Walfish and Myerson (1980:199) presented supportive evidence. Interestingly, Cvetkovich, Grote, Lieberman and Miller's (1978:236) study indicated that the value a female placed upon virginity may be strongly related to gender-role attitudes. In conclusion, a relationship existed between gender-role identity and premarital sexual permissiveness, but the dynamics of the relationship have not yet been fully explored.

Gender-Role Identity and Socialization

Learning or socialization is the process by which gender-role identity is acquired. Factors that influence this process include

community size, religiosity, sex, and socio-economic status. These factors influence rewards, models, punishments, generalizations, and identification (Lynn, 1959:126-133). A detailed account of the theoretical relationships appears later in this chapter.

Community size. Two studies were concerned with the possible relationship between gender-role identity and community size. Allgeier (1975:217-226) found that androgynous females were reared in larger communities and moved more frequently than did gender-typed females. Similarly, Campbell (1979b:22-45) found that community size was positively related to being masculine in an all female sample.

Religion. Campbell (1979b:22-45) studied a sample of 127 coeds. One serendipitous finding was that the more liberal a subject's religious associations the greater was the chance of being masculine.

Sex. Gender-role differentiation has been considered universal in human societies. Males and females have been assumed to possess different sets of temperamental characteristics, abilities, and attributes. Several studies have been concerned with establishing the existence of such a relationship between biological sex and gender-role identity (Spence and Helmreich, 1978:4). For example, Block (1973: 512-526) analyzed data concerned with gender-roles and socialization from both cross-national studies that he and European colleagues had completed and from 40 years of studies by the Institute of Human Development at the University of California. Having compiled and summarized the data, Block found that for males, the socialization process tended to enhance and encourage androgynous gender-role identities. The socialization process for females encouraged females toward traditional femininity.

Bem (1974:155-162) attempted to use the Bem Sex-Role Inventory (BSRI) to classify males and females according to gender-role identity. Neither of her two samples contained more than 10 percent feminine or near feminine males. Androgynous males ranged from 44 percent to 34 percent. Near masculine males comprised slightly less than 20 percent of either male sample. Masculine males composed from 22 percent to 36 percent of males in either sample. Feminine females composed over one-third of the females. Near feminine females ranged from 8 percent to 20 percent. Additionally, androgynous females ranged from 27 percent to 38 percent near masculine females composed from 12 percent to 7 percent of either group of females. Only 8 percent of the females in each sample were masculine.

Spence, Helmreich, and Stapp (cited in Spence and Helmreich, 1978: 19-20) classified males and females by gender-role identity using the Personal Attributes Questionnaire. Significant differences between the sexes were established for every item on the Personal Attributes Questionnaire.

Stericker and Kurdek (1982:915) studied the gender-role identities of 238 third-grade through eighth-grade children using a modified Bem Sex-Role Inventory. The majority of the males were masculine and the majority of the females were feminine. Only about one-third of each sex was androgynous. Very few subjects had reversed gender-role identities.

The relationship between gender-role identity and sex has been clearly established by these studies. Not surprisingly they have indicated a clear tendency for males to be masculine, females to be feminine, and some individuals to be androgynous.

Socio-economic status. Allgeier (1975:217-226) was concerned with gender-role identity and parental occupational status. Androgynous males had fathers of a significantly higher occupational status than fathers of sex-typed males. The parents of androgynous females had higher educational goals than did the parents of feminine females. Additionally, Campbell (1979b:22-45) found that among females higher paternal education was associated with being masculine and androgynous.

McBroom (1981:1027-1047) studied the acceptance of the traditional marital female role by single college females. There was a slight non-significant tendency for the proportion of subjects with low-traditional sex-role expectations to increase as social class increased.

Kierscht and Rice (1981:303-304) studied gender-role attitudes and socio-economic statuses among 253 kindergarten through third-grade children. Items on the questionnaire represented either stereotypical male or female activities. Children could classify each item as being appropriate for a male (masculine), a female (feminine), or both (androgynous). Androgynous responses increased among the females as their socio-economic status increased. However, among the males the highest androgyny scores were in the middle socio-economic status.

Marantz and Mansfield (1977:668-673) studied the possible influence of maternal work status on the gender-role stereotypes perceived by the child. The subjects were 98 children between five and eleven years old and their mothers. Of the mothers, 46 were non-employed mothers and 52 were employed mothers. Measures consisted of questionnaires developed by the researcher; however, girls below eight years old were interviewed. Results concluded that daughters of nonworking mothers possess

more sex-role stereotypes than did daughters of working mothers, yet sex-role stereotypes decreased for both groups with increasing age.

Klecka and Hiller (1977:241-255) studied the direct and indirect influence of maternal life style such as employment on gender-role development. The 365 eighth grade female subjects completed an instrument developed by the researcher which included a modified Bem Sex-Role Inventory. Multiple regressions indicated a weak relationship between the subjects' gender-role identity and their mother's life styles.

Kelly and Worell (1976:843-851) studied parent-child relationships and gender-role identity. The 181 males and 300 females were studied by using the Berzins-Welling ANDRO scale and the Parent Behavior Form. Cool and unaffectionate parent-child relationships existed for masculine-typed and indeterminate-typed males. Feminine males reported warmth and involvement with their mother. Androgynous males received high levels of affection from both parents. Indeterminate males experienced cold and noncognitive parent-child relationships. Parents of masculine females encouraged, stimulated and rewarded the masculine qualities of achievement and self-reliance more than parents of feminine females. Androgynous females received the greatest maternal reinforcement for curiosity. Also, androgynous females obtained greater maternal involvement and less father permissiveness than masculine females.

Biaggio and Neilson (1976:619-623) found that masculine males tended to identify most with the father, followed by androgynous males with feminine males identifying least with the father. Androgynous females identified more with their mothers than feminine or masculine females.

Several conclusions may be drawn from these studies. Androgynous individuals and masculine females tend to be reared in families that value education and have higher occupations. However, the studies did not establish a definite causal relationship. Additionally, the studies indicated that parent-child relationships and the child's identity were important elements in gender-role development.

Theoretical and Conceptual Framework

Gender-role identity is acquired through learning or socialization. This concept is consistent with both learning theory and exchange theory (Hilgard and Bower, 1975; Shaw and Contanzo, 1970). Some socialization agents, such as the family, begin at birth to teach a child gender-roles based upon its biological sex. Early childhood behavior is shaped through positive and negative sanctioning (Watson, 1924). The child may experience vicarious sanctioning through identifying with a model and attempting to duplicate the feelings, thinking, attitudes, and behaviors of the model (Mussen, 1969; Lynn, 1959:126-133; Perry and Perry, 1977; Sears, 1965).

Gender-role stereotypes held by a particular society influence the process of gender-role socialization. Males tend to be masculine; whereas, females tend to be feminine (Bem, 1974:155-162; Spence and Helmreich, 1978:19-20). Both male and female infants typically identify with the mother first. The male must shift his identity to males to achieve masculinity. The father is not usually available for modeling; therefore, the male child learns to identify with the masculine stereotype. The role shifts and lack of a model results in gender-role

anxiety for males. This anxiety leads males to rigidly abide by the norms of masculinity; whereas, the female child does not experience the high level of anxiety. This implies that females are less frequently sex-typed than are males (Lips, 1978:38-41; Lynn, 1966:466-470).

A conflicting approach to the theory of socialization of gender-role development is the biosocial approach. The biosocial perspective holds that gender-roles are transferred genetically. The approach recognizes that there are differences between gender-roles in different cultures; however, it holds that "there are also fundamental consistencies" (Van Den Berghe, 1979:63). Humans evolved into creatures possessing social organization based upon a sexual division of labor and behavior. Differences between the sexes in structure, physiology, and behavior develop largely through "sexual selection." Sexual selection results from the individual's differential abilities to acquire mates. The process of sexual selection is based on "parental investment" in offspring. Parental investment is in terms of the typical or necessary investment of energy, time, or risk of each sex with their offspring. The female's parental investment is far greater than the male's investment. Therefore, the female and her young benefit by selective mating (choosing a mate with qualities that will aid the survival of her young), whereas, the male benefits by impregnating as many females as possible. The more reproductively successful an individual the more children they have, and the more they pass those genes aiding in their reproductive success. For example, males are more aggressive and permissive than are females because these are genetic characteristics that allow them reproductive success (Symons, 1980:171-181). This theory holds that there cannot be an androgynous society and that

androgynous socialization disadvantages the individual and the society (Van Den Berghe, 1978:43; Van Den Berghe, 1979:63-64).

While sexual selection may be evidenced by cross-cultural studies, concomittant evidence that such predispositions (assuming they exist) are altered by variations in gender-role socialization cannot be ignored. Social variables that may influence the internalization of gender-role identities include: Socio-economic status, size of community one is reared in, and religiosity. Socio-economic status as indicated by education and/or occupation has been found to be positively related to less traditional gender-identities among children. This is based upon the role models furnished and the clearer differentiation between the masculine and feminine roles in the lower class and the less clear differentiation between gender-roles in the upper class (Allgeier, 1975:217-262; Mussen, 1969). Maternal occupation and education may be as relevant as paternal occupation and education (Marantz and Mansfield, 1977:668-673). The larger the community a child is raised in, the greater the possibility that the child will not be appropriately gender-typed. The larger community provides the child with various models and attitudes that may not be traditionally sex-appropriate; therefore, the child may internalize attitudes and roles other than those that are sex-appropriate (Allgeier, 1975:217-226).

Higher religiosity is related to an increase in conforming to traditional gender-role identities. This is supported by findings indicating females who identify with traditional religions tend to be more feminine than those who do not (Campbell, 1979b:44-45). However, no research has been concerned with religiosity and gender-role identity for men. Christian tradition perceives man and woman as polarities,

such as, man is rational; whereas, woman is emotional. Therefore, high religiosity results in identifying with traditional stereotyped masculine and feminine roles (Farley, 1976:166-167).

The cognitive dissonance or consonance that a phenomena presents to an individual will influence the degree to which the individual internalizes the corresponding values associated with the respective element. The theory of cognitive dissonance holds that when an individual perceives inconsistent phenomena he will be motivated to reduce and avoid the dissonance. In order to reduce or avoid dissonance, the individual changes cognitions, behavior, and/or exposes himself/herself to new information and opinions; eliminating these inconsistent cognitions. Thus we may assume that an individual's acceptance or rejection of premarital sexual permissiveness is dependent on the dissonance or consonance it creates for her or him in relationship with gender-role identity, socio-economic status, community size one is reared in, religiosity, and sex (Festinger, 1957).

Attitudes toward premarital sexual permissiveness are "learned in a social setting in much the same ways that other attitudes are learned" (Reiss, 1967:164). An individual's basic attitude toward premarital sexual permissiveness is acquired through social interaction with significant others such as parents and close friends. The learning of these basic values is influenced by a variety of factors (Reiss, 1967: 164-166).

One such factor is the prevailing gender-role identity. An individual tends to adopt the attitude that society deems appropriate for the sex of the individual's gender-role identity and models. This maintains a relative consonance or congruity with his/her various

personality elements. Statistical evidence indicates men tend to possess a higher degree of premarital sexual permissiveness than women (DeLamater and MacCorquodale, 1967:35-37). Thus, we may assume masculine individuals would likewise hold more permissive attitudes than feminine individuals. Androgynous individuals would tend to possess degrees of premarital sexual attitudes between these two extremes. Bem, Martyna, and Watson (1976:1016-1023) and Campbell (1979b:31-52) found androgynous individuals had corresponding experiences moderate between the extremes of masculine and feminine individuals.

Variables influencing gender-role identity additionally may also have a direct effect on attitudes toward premarital sexual permissiveness. These variables would include community size in which one is reared, religiosity, socio-economic status, and sex.

The size of the community in which individuals were raised influences their attitudes toward premarital sexual permissiveness. Larger communities not only provide increased autonomy and liberalism but additionally furnish one with a wider variety of models and group experiences than supplied by smaller communities (Allgeier, 1975:217-226; Middendorp, Brinkman, and Koomer, 1970:369-378; Reiss, 1967:74-74). In larger communities premarital sexual permissiveness creates less dissonance than in small communities and, as a consequence of this, greater autonomy, liberalism and a wider variety of models and groups (Reiss, 1967:74-75).

Additionally, the greater an individual's religiosity the more dissonance an individual will experience with permissive premarital sexual attitudes, and their religious role models will not be fully permissive. Therefore, they will tend to be less permissive (Bell and Chaskes, 1970:

81-85; Campbell, 1979a:57-69; Kinsey, Pomeroy, Martin, and Gebhard, 1953:304-307; Reiss, 1967:42-43, 97-98).

Levels of premarital permissiveness differing on the basis of sex have been explained from a biosocial perspective. Cross-culturally the double standard supports greater promiscuity for males. One biological factor may be the asymmetrical cost of reproduction to the sexes. Reproduction is costly for the female; therefore, she must resist casual coitus and attempt to form pair-bonding. Males have two biological factors that encourage their promiscuity. First, they cannot be certain of a child's paternity. Second, they may inseminate and abandon females (Van Den Berghe, 1979:62-65).

This conceptual framework (Figure 1) was suggested by the studies discussed in the review of literature. The present researcher designed theoretical models to represent the relationships between the variables in the conceptual framework.

Model

The path analysis model and structural equations were estimated using LISREL (Linear Structural Relationships). The equations represent causal links rather than mere associations (Joreskog and Sorbom, 1981: I.1-3, III.1-27). Based upon the preceding discussion the following model was used to analyze both males and females separately and simultaneously.

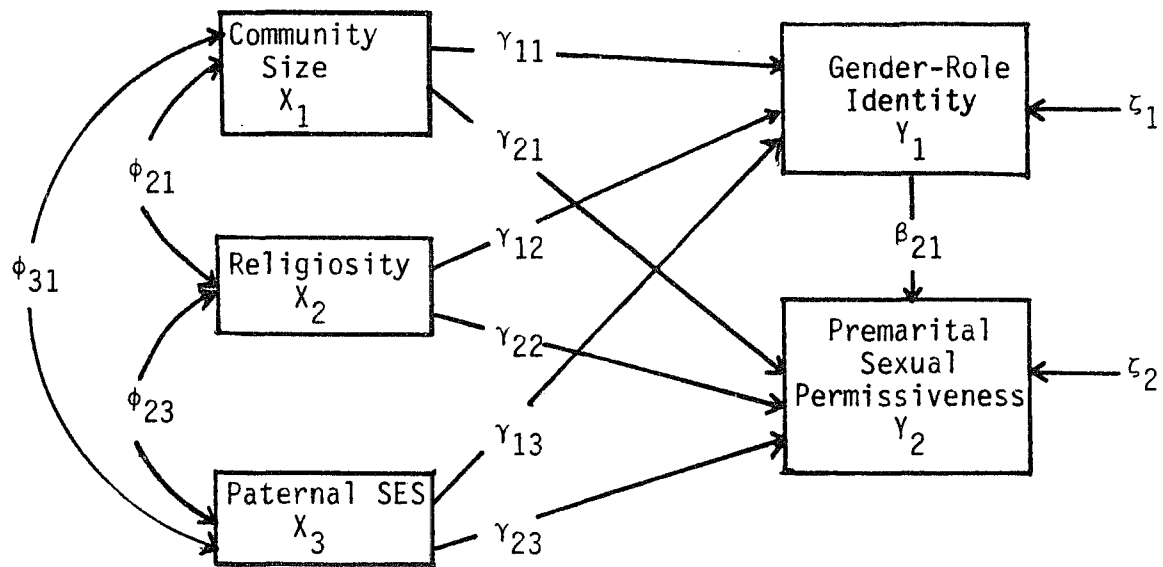


Figure 1. Model

The conceptual framework and model suggest the following structural equations:

$$Y_1 = \gamma_{11}X_1 + \gamma_{12}X_2 + \gamma_{13}X_3 + \zeta_1$$

$$Y_2 = \gamma_{21}X_1 + \gamma_{22}X_2 + \gamma_{23}X_3 + \beta_{21}Y_1 + \zeta_2$$

The Hypotheses

The following hypotheses were based upon the model and theoretical framework:

Hypothesis H_1 : Males will have higher premarital sexual permissiveness than females.

This hypothesis was based upon the numerous studies that have found males to be both attitudinally and behaviorally more premaritally sexually permissive than were females. A t-test was used to test this hypothesis.

Hypothesis H_2 : Respondents will tend to be gender-typed. This hypothesis was based on numerous studies that indicated that males tend to be masculine and females tend to be feminine. This hypothesis was tested using a t-test.

Hypothesis H_3 : The smaller the community in which the respondent lived during his/her early years, the greater the likelihood that he/she will perceive self as gender-typed (attribute stereotyped traits to the self).

Although limited, research indicated that being gender-typed (being masculine if you are male and feminine if you are female) was related to being reared in small communities. Thus, the predicted value of path γ_{11} was negative for females and positive for males (since, on the Bem Sex-Role Inventory masculinity is negative and femininity is positive).

Hypothesis H_4 : The higher the respondent's religiosity level the greater the likelihood the respondent will be gender-typed.

Limited prior research indicated that conservative religious associations were correlated positively with being gender-typed. This resulted in the predicted value of γ_{12} being positive for females and negative for males.

Hypothesis H_5 : The higher the respondent's father's occupational category or socio-economic status, the greater the likelihood the respondent will not be gender-typed.

This hypothesis was based upon studies that indicated that androgynous individuals and masculine females tend to be reared in families that value education and possess higher occupations. The value

of γ_{13} would then be expected to be positive for males and negative for females.

Hypothesis H_6 : The smaller the community in which the respondent lived during her/his early childhood the greater the likelihood that she/he will possess a low premarital sexual permissive attitude.

This hypothesis was represented in the model by the path γ_{21} . Hypothesis H_6 predicted that γ_{21} would be positive. The literature review clearly indicated that larger communities were associated with higher premarital sexual permissiveness and smaller communities with lower premarital sexual permissiveness.

Hypothesis H_7 : The higher the respondent's religiosity level, the greater the likelihood the respondent will have low premarital sexual permissiveness attitude.

Hypothesis H_7 would then mean that γ_{22} would be negative. This conclusion was drawn from the various studies of premarital sexual permissiveness and religion. Religiosity was consistently found to be inversely related to premarital sexual permissiveness.

Hypothesis H_8 : A relationship will exist between socio-economic status and premarital sexual permissiveness.

This hypothesis did not predict a direction for γ_{23} . Prior studies had not established a definite directional relationship between socio-economic status and premarital sexual permissiveness. This hypothesis was strictly to explore the dynamics of the relationship between socio-economic status and premarital sexual permissiveness.

Hypothesis H_9 : The greater the degree of masculinity among respondents, the higher will be their premarital sexual permissiveness attitudes.

Based upon H_9 feminine subjects would have the lowest permissive premarital sexual attitudes, androgynous subjects would be intermediate, and masculine subjects would have the highest permissive premarital sexual attitudes. This hypothesis was based upon limited research which indicated a relationship existed between gender-role identity and premarital sexual permissiveness. The direction of the predicted relationship was based on limited research and theory. The expected value of β_{21} was negative; since, masculinity was represented by lower values and femininity by higher values with androgyny falling between the extremes on the gender-role measure.

CHAPTER III

THE METHODOLOGY

Definition of the Population

The population for the present research was undergraduate students attending undergraduate courses at Louisiana State University. Additionally, all students who were not United States citizens were excluded. There were 20,175 undergraduates who were U.S. citizens. The racial percentages were approximately 90.96% white students, 1.69% Hispanic students, 7.35% non-white and non-Hispanic students. About 52.59% were males and about 47.49% were females. The population was limited (included only U.S. citizens and undergraduates) to provide homogeneity that aided in controlling various intervening variables (such as cultural background). This population was further justified on the basis that the present project was exploratory research (Biesel and Widdoes, 1979:259-266).

Definition of the Sample

The subjects for the present research were attending school during the Spring Semester of 1982. Of the 625 questionnaires administered 572 were used in the present study. The 53 subjects dropped were either foreign or graduate students. The sample was composed of 91.43% white students, 2.78% with Spanish surname, and 5.77% non-white students. The sample contained 46.76% male students and 53.24% female students.

Undergraduate courses were randomly chosen, and the undergraduates who were United States citizens attending those classes constituted the sample.

Operational Definitions

Gender-Roles

Androgyny Score. An interval level score was derived by combining through statistical computations the individual's endorsement of feminine and masculine items on the Bem Sex-Role Inventory (Bem, 1974: 1016-1023; 1975:634-643; Bem, 1981:4-5; Bem and Watson, Note 2). This score was used as the measure of gender-role identity in this study. The higher scores were feminine, and the lower scores were masculine. Androgyny was in between the two extremes.

Socialization Experiences

Socio-Economic Status. Scores were based upon the occupation of an individual's father according to the U.S. Bureau of the Census' 1960 scoring system. The occupations were given a rating based upon the expected education and income of a person in a given occupation (U.S. Bureau of the Census, 1960:9-12).

Community Size. This variable was defined as the size of the community in which the individual reported to have been reared during most of his or her years from birth to 15 years of age. Eight categories of community sizes were derived.

Religiosity. Referred to religious commitment. Religiosity in this study was a summary composite score that was developed from a four dimensional scale. Examples included beliefs about immortality and

influence of religion on daily life (Rohrbaugh and Jessor, 1975:142-143). A Cronbach's alpha of .87 was found for the present sample. Known-group validity was based upon sex. Past research had indicated that females were more religious than males. Female subjects (mean = 21.82) scored significantly higher ($p \leq .0001$) than did males (mean = 19.50). Additionally, construct validity was indicated; since, the scale included four of the five dimensions that Robinson and Shaver (1975:632) discussed (Carmines and Zeller, 1979:23; Rohrbaugh and Jessor, 1975:140-143).

Sexual Permissiveness

Premarital Sexual Permissiveness. An estimate of an individual's attitude toward premarital sexual permissiveness was based upon Reiss' Premarital Sexual Permissiveness Scale. This was measured in terms of what an individual held as appropriate premarital sexual behaviors of others of the same sex. Examples were acceptability of petting by an individual who is in love and acceptability of coitus for an engaged individual (Reiss, 1967:15-36). The Cronbach's alpha for males in this study on Reiss' scale was .80, and it was .77 for females. Criterion-related validity was established at .48. This criterion-related test of validity was based upon the level of emotional involvement with the first coital partner at the time of the initial coital experience (American Psychological Association, 1966:13).

Instrument Construction and Content

Part I. Part I was the Bem Sex-Role Inventory that was designed to measure masculinity, femininity, and androgyny. Face validity was

established on the basis of 100 judges and through comparisons with other scales. The coefficient alpha was established ranging from .80 to .86. Nunally's formula for linear combinations established reliability for the androgyny score at about .85. A four week test-retest reliability found high reliability (Bem, 1975:155-196; Bem, Note 3).

Part II. Items one to eight of Part II measured religiosity in terms of the ritual, consequential, ideological and experiential dimensions. Validity for the religiosity scale was established by Rohrbaugh and Jessor (1975:143-144) for high school and college males and females. Known-group validity was established based on sex and age differences. External validity using a separate measure of religiosity was established for the age and sex groups with multiple R's ranging from .78 to .84. Internal validity was established through the inter-correlations of the four subscales in four student groups. The average correlation was .69. Coefficient alpha was over .90.

Items nine to twelve of Part II were designed by the present researcher as a measure of acceptance of traditional Biblical accounts of male and female statuses. Item nine was based upon I Peter 3:1, item ten was based on I Peter 3:7, item eleven was based upon Ephesians 5:24, and item twelve was based upon I Corinthians 11:7-12. These items were included merely for exploratory purposes.

Part III. Part III was the shortened form of Reiss' (1967:231-233) Premarital Sexual Permissiveness Scale. Reiss (1967:218-230) stated that the scale was reliable, since he found a coefficient of reproducibility of .95, a minimal marginal reproducibility of .75, a coefficient of .85 for scalability and a .55 percent pure scale type.

Validity was based upon "undimensionality with high reproducibility" (255).

Part IV. Part IV consisted of standard background questions. Its reliability and validity was established by the U.S. Bureau of the Census, 1980. The two items adapted from Rachal, Williams, Brehm, Cavanaugh, Moore, and Eckerman (1975:B3-B36) have face validity.

Part V and VI. Part V and VI have limited reliability and validity testing. Sorensen (1973:27) only used internal consistency. Kelly (1978:461) also used internal consistency of items. Part V and VI were not used in the present study.

The Pretest

The instrument was presented to an undergraduate, sociology class at Louisiana State University. The subjects were asked to critique and complete the instrument. The subjects' critiques and responses were then used to modify the final instrument for this study.

The Procedures

The Sample

A list of all freshman and sophomore level core required classes was obtained. Each course was given a random number. Classes were randomly chosen.

Permission of the instructor to allow administration of the instrument was requested. Only about 10 percent of the instructors refused to allow the researcher to administer the instrument. Classes

TABLE 1
INSTRUMENT CONSTRUCTION AND CONTENT

Part	Item	Description	Source
I	1-60	Bem Sex-Role Inventory	Bem, Note 2
II	1-8	Religiosity	Rohrbaugh and Jessor, 1975:142-143
II	9-12	Religions Gender-Roles	Present Researcher
III	1-7	Premarital Sexual Permissiveness (Female)	Reiss, 1967:188-190
III	8-14	Premarital Sexual Permissiveness (Male)	Reiss, 1967:188-190
IV	1-6; 9-10	General Background	Present Researcher
IV	7-8	Religious Background	Rachal, Williams, Brehm, Cavanaugh, Moore, and Eckerman, 1975:B3-B36
IV	10-22	Socio-economic Background	U.S. Bureau of Census, 1980
V	1-11	Sexual Attitudes	Sorensen, 1973:473-548
VI	1-2	Sexual Partnership	Kelley, 1978:455-468
VI	3-4	Homosexual Experience	Sorensen, 1973:473-548
VI	5-6	First Sexual Encounter	DeLamater and MacCorquodale, 1979:58- 59, 241
VI	7-9	Sexual Behavior and Identification	Present Researcher

continued to be randomly chosen until a sample of 572 students was obtained.

The instrument was administered during regular class meetings. Subjects were instructed to complete the questionnaire only once. Additionally, they were asked to read the cover letter which was based upon Sorensen's (1973:473) questionnaire and Dillman's (1978:151) text.

The researcher was aware of the problems and limitations of the sampling procedure described. The sampling error cannot easily be computed and the possibility of error was greater than in a simple random sample (Ackoff, cited in Mills, 1977:52-56; Kerlinger, 1973:94-131). The statistical analyses treated the data as if it were a random sample. The need to cut field cost made other procedures unrealistic.

Scoring the Scales

The Bem Sex-Role Inventory was scored using the procedures discussed by Bem and Watson (Note 2) for finding the androgyny t-ratio. The higher scores indicated masculinity and the lower scores femininity with androgyny being between the two extremes.

The composite religiosity score was determined by scoring each item from zero to four. Attendance at religious services was based upon natural breaks in the response frequency distributions for the present sample. These natural breaks were no attendance, one through eight, nine through 45, 46 through 60, and 61 or more times a year. The composite religiosity score range was from zero to 32 (Rohrbaugh and Jessor, 1975:153).

The premarital sexual permissiveness scale was scored using Reiss' (1967:231-233) recommendations for scoring. The responses were dichotomized as agree or disagree. To obtain a score for females, one

point was given for answering agree to either one or two, three, four or five, six, and seven. All other answers received a zero. A score for males was found by giving one point for answering agree to either eight or nine, 10, 11 or 12, 13, and 14. All other answers received a zero. The maximum score was five and the minimum, zero.

The socio-economic status was determined by using questions nine through 13 in section IV of the instrument. The socio-economic status scores were assigned according to procedures discussed earlier.

Descriptive Statistics and Data Reduction

Frequency distributions were used for descriptive purposes. Some of the data were reduced to develop manageable categories for reporting frequencies. Such categories were used only for frequencies; however, Androgyny Scores were divided into four gender-role identities. High feminine was +2.025 or more. Low feminine was between +1.0 and +2.025. Androgynous was -1.0 through +1.0. High masculine was -2.025 or less. Low masculine was between -1.0 and -2.025. Religiosity was divided into high, medium, and low. High religiosity was 22-32, medium religiosity was 12-21, and low religiosity was one-11. Paternal socio-economic status was divided into four categories. High-high socio-economic status was 91-99, low-high socio-economic status was 80-90, medium socio-economic status was 67-79, and low socio-economic status was one-66.

Analysis Design

The design of the analysis was based upon Joreskog and Sorbom's (1981:III.1-105) discussion of LISREL models and analysis. The LISREL model used was a causal path model (Joreskog and Sorbom, 1981:I.3).

This procedure made it possible to interpret variables in linear causal relationships (Duncan, 1966:1-16; Joreskog and Sorbom, 1981:I.1-2; Nie, Hull, Jenkins, Steinbrenner, and Bert, 1970:383-396).

A causal path model using LISREL was appropriate to the present study. Based upon the previous research reported in the literature review and the theoretical framework of this paper causal ordering could be assumed (Duncan, 1966:1-16; Joreskog and Sorbom, 1981:I.1-3; Nie, Hull, Jenkins, Steinbrenner, and Bert, 1970:383-396). Sex was the only nominal level variable, and was dealt with by estimating separate models for males and females thus, treating males and females as two separate groups in a single estimation. Additionally, covariance matrices were the input data for the LISREL estimation (Joreskog and Sorbom, 1981: IV.1-3; V.1-30).

Path analysis was based upon "linear, additive, asymmetric relationships among a set of variables" (Duncan, 1966:2). The exogenous variables were regarded as given. The endogenous variables were linear functions of other variables in the model and residual error terms.

Testing the theoretical model for this study required the following steps:

1. The theoretical model was utilized to construct the structural equations.
2. Separate covariance matrices for males and females were analyzed using unstandardized as well as standardized output.
3. Both males and females were run simultaneously with constrained parameters and without constrained parameters.

4. Squared multiple correlations were used as a measure of the strength of relationships (Joreskog and Sorbom, 1981, I.37).
5. T-values were used as a test of significance for all coefficients estimated in the model (Joreskog and Sorbom, 1981:III-12).
6. The chi-square goodness-of-fit test was used in the simultaneous run of males and females and runs of revised, models. It was used to determine the overall fit of the model to the data (Joreskog and Sorbom, 1981:I.38-42).
7. T-tests were used to test the difference between the means for male and female premarital sexual permissiveness and gender-role identity.

Statistical Tests and Tests of Significance. Squared multiple correlations were utilized as a measure of relationship. Squared multiple correlations were found for each endogenous variable in the model separately (Joreskog and Sorbom, 1981:I-37).

T-values are "the parameter estimate divided by its standard error" (III.12). T-values were used as a test of significance of specific coefficients. Significant t-values were those t-values greater than two (Joreskog and Sorbom, 1981:III.12).

Chi-square measures were used to assess the overall fit of the model to the data. The chi-square measure has the following assumptions: (a) observed variables have a multivariate normal distribution, (b) a sample covariance matrix is used, and (c) the sample size

is large. Multivariate normal distribution was assumed in the present study. A sample covariance matrix was used. The present study had a fairly large sample size. However, in practice, seldom are all assumptions met (Joreskog and Sorbom, 1981:I.37-39).

T-tests were used to test the differences between the means of males and females for premarital sexual permissiveness and for gender-role identity. The assumptions of the t-test are: (a) interval level data, (b) two independent groups, (c) random sampling, and (d) normally distributed populations (Curtis, Perkins, and Sheehan, 1977). Data in the present study did not meet all of the assumptions of the t-test. Androgyny scores were reported as interval level data; however, premarital sexual permissiveness was high ordinal level data. Males and females were independent groups. The use of a t-test may be acceptable, given that the researcher was aware of the violations of assumptions, and the violations were not extreme (Kerlinger, 1973).

CHAPTER IV

THE FINDINGS

In Figure 1 (refer to Chapter II), the hypothesized relationships among variables were illustrated. This chapter consists basically of tests of the theoretical model indicated by the hypothesized relationships. The analysis of the model provides: (a) the direction and strength of the relationships between the variables and the variables jointly in the model, (b) the level of significance, and (c) the overall fit of model to data (see Appendix B for frequency distributions).

The analysis followed the procedures outlined below:

1. Examination of the relationship between sex and gender-role identity using a t-test.
2. Examination of the relationship between sex and pre-marital sexual permissiveness using a t-test.
3. Examination of the relationships between socialization experiences and gender-role identity using t-values and parameter coefficients.
 - (a) Community size and gender-role identity.
 - (b) Religiosity and gender-role identity.
 - (c) Socio-economic status and gender-role identity.

4. Examination of the relationships between socialization experiences and premarital sexual permissiveness using t-values and parameter coefficients.
 - (a) Community size and premarital sexual permissiveness.
 - (b) Religiosity and premarital sexual permissiveness.
 - (c) Socio-economic status and premarital sexual permissiveness.
5. Examination of the relationship between gender-role identity and premarital sexual permissiveness using t-values and parameter coefficients.
6. Examination of the structural equations in the model using squared multiple correlations.
7. Examination of overall fit of the model to the data and development of alternative models. Males and females were run simultaneously. Chi-square goodness-of-fit test was used.

Examination of Hypotheses Not in the Structural Equations

This section tests the hypotheses not in the models. This was done by examining the differences in the means between males and females for premarital sexual permissiveness and the androgyny score (gender-role identity) using a t-test.

Hypothesis H_1 : Males will have higher premarital sexual permissiveness than will females.

The results pertinent to H_1 appear in Table 2. The difference between the premarital sexual permissiveness means for males and females

was highly significant. Males were more likely to have permissive premarital sexual attitudes than were females. An analysis of the data led to the acceptance of H_1 .

Hypothesis H_2 : Respondents will tend to be gender-typed.

The results pertinent to H_2 appear in Table 2 and in Table 7 (in Appendix B). A highly significant difference in the means of male and female gender-role identity was found. Males were significantly more likely to be toward the masculine end of the measure; whereas, females were significantly more likely to be toward the feminine end of the scale. The frequency distributions in Table 7 (see Appendix B) show, that about one-third of either sex was androgynous. Only about 11.2% of the males and 13.9% of the females were gender-reversed (identified with the opposite sex). This clearly indicated that subjects were either gender-typed or androgynous. Based upon an analysis of the data H_2 was accepted.

Examination of LISREL Model

This section tests the hypothesized relationships between variables in the theoretical model. This was done by using t-values, and maximum likelihood estimates for socialization experiences with premarital sexual experiences and with gender-role identity and also for gender-role identity and premarital sexual permissiveness.

Socialization Experiences with Gender-Role Identity

The variables labeled socialization experiences (community size, religiosity, and socio-economic status) were exogenous variables. In the model, it was hypothesized that a respondent's socialization would

TABLE 2
T-TESTS FOR MALES AND FEMALES: EQUAL VARIANCES

	N	Mean	T	df	Significance
Premarital Sexual Permissives					
Males	267	3.614	6.014	569	0.0001
Females	304	2.848			
Gender-Role Identity					
Males	267	-1.138	-12.895	569	0.0001
Females	304	+0.986			

determine the extent to which she/he was androgynous, feminine, or masculine.

Hypothesis H_3 : The smaller the community in which the respondent lived during her/his early years the greater the likelihood that he/she will perceive self as gender-typed (attribute stereotyped traits to the self).

The results pertinent to H_3 (γ_{11}) appear in Table 3 and Table 4. The former table displays statistics in which the parameters are constrained to be equal for males and for females, while the latter table displays separate parameters for males and for females. The maximum likelihood estimates for community size and gender-role identity were small and nonsignificant in the unconstrained model. For males the standardized value was .044, and the unstandardized was .042. Even smaller and nonsignificant were the females' values for the unconstrained model. The females' standardized value was -.031 and the unstandardized value was -.030. The constrained models values were also nonsignificant and weak (Table 3). Both the standardized and unstandardized estimates were .006. Although in the unconstrained model the values were in the predicted direction, H_3 was not accepted.

Hypothesis H_4 : The higher the respondent's religiosity level the greater the likelihood the respondent will be gender-typed.

The results relevant to H_4 (γ_{12}) appear in Table 3 and Table 4. The maximum likelihood estimates for both males and females were positive and significant at the .001 for tables 3 and 4. The standardized value for males was .149 and for females .234. The unstandardized values for females was .074 and for males .047. For the full simultaneous model (Table 3), the standardized value was .192 and

TABLE 3
MAXIMUM LIKELIHOOD ESTIMATES: FULL SIMULTANEOUS
MODEL MEN AND WOMEN CONSTRAINED

Parameters	Unstandardized	Standardized	T-Ratio
β_{21}	-.048	-.063	-1.638
γ_{11}	.006	.006	.137
γ_{12}	.059	.192	4.479*
γ_{13}	.004	.037	.869
γ_{21}	-.007	-.009	-.246
γ_{22}	-.116	-.493	-12.828*
γ_{23}	-.002	-.018	-0.464
ϕ_{11}	4.570	1.000	
ϕ_{21}	-1.571	-.113	
ϕ_{22}	42.200	1.000	
ϕ_{23}	-3.631	-.034	
ϕ_{33}	274.690	1.000	
ϕ_{31}	4.568	.129	
ψ_1	3.810	.962	16.279*
ψ_2	1.735	.743	16.279*

$$\chi^2_9 = 12.49; p = .187$$

For females

Goodness of fit index = .987
Root mean square residual = 2.466

For Males

Goodness of fit index = .995
Root mean square residual = .479

*These variables significant at .001 level

TABLE 4
MAXIMUM LIKELIHOOD ESTIMATES: FULL MODEL
NO CONSTRAINTS BETWEEN MEN AND WOMEN

Parameters	Men			Women		
	Unstandardized	Standardized	T-Ratio	Unstandardized	Standardized	T-Ratio
β_{21}	-.092	-.121	-2.179*	-.007	-.010	-.183
γ_{11}	.042	.044	.729	-.030	-.031	-.511
γ_{12}	.047	.149	2.499*	.074	.234	3.803*
γ_{13}	-.003	-.022	-.355	.011	.093	1.558
γ_{21}	-.004	-.005	-.091	-.005	-.008	-.140
γ_{22}	-.108	-.451	-8.476*	-.124	-.519	-9.284*
γ_{23}	-.002	-.020	-.373	-.002	-.024	-.442
ϕ_{11}	4.570	1.038		4.244	.964	
ϕ_{21}	-1.571	-.118		-.518	-.039	
ϕ_{22}	42.200	1.055		37.949	.949	
ϕ_{23}	-3.631	-.035		-11.340	-.108	
ϕ_{31}	4.568	.131		2.373	.068	
ϕ_{33}	274.690	.996		277.017	1.004	
ψ_1	3.698	.936	11.282*	3.867	.979	11.735*
ψ_2	1.688	.733	11.282*	1.762	.765	11.735*

*These variables significant at .001 level.

the unstandardized was .059. Since the data indicated that regardless of sex the greater the religiosity the greater the femininity, the analysis of the data leads to a rejection of H_4 .

Hypothesis H_5 : The higher the respondent's father's occupational category or socio-economic status, the greater the likelihood the respondent will not be gender-typed.

The results concerning H_5 was in Table 4. The γ_{13} for both males and females was in the inverse of the predicted directions. However, they were both small and nonsignificant. For males, the standardized value was -.022 and the unstandardized was -.003. For females, the standardized value was .093 and the unstandardized was .011. Based on the data H_5 was not accepted.

Socialization Experiences with Premarital Sexual Permissiveness

The exogenous variables were the socialization experiences. The model hypothesized that a subject's level of premarital sexual permissiveness would largely be determined by the exogenous variables (community size, religiosity, and socio-economic status).

Hypothesis H_6 : The smaller the community in which the respondent lived during her/his early childhood the greater the likelihood that she/he will possess a low premarital sexual permissive attitude.

Tables 3 and 4 presented the results relevant to H_6 . The value of γ_{21} was small, nonsignificant and in the predicted direction for the full model in both the constrained and unconstrained analyses. The standardized and unstandardized values ranged from -.009 to -.004. Based on the data H_6 was not accepted.

Hypothesis H_7 : The higher the respondent's religiosity level, the greater the likelihood the respondent will have a low premarital sexual permissive attitude.

The results for H_7 (γ_{22}) was reported in tables 3-6. Table 5 summarized the results concerned with Model A. The revised model was reported in Table 6. Both models will be discussed in detail in a later section of this paper. The relationship was uniformly in the predicted direction and significant (.0001 level) for the full and revised models. When unconstrained, the standardized value for men was $-.451$ and for females $-.519$ and the unstandardized value for females was $-.124$ and for men it was $-.108$. In the constrained full model, the unstandardized value was $-.116$ and the standardized value was $-.493$. In the simplified models displayed in tables 5 and 6 the unstandardized values were $-.118$ (Model A) and $-.116$ (revised model). The standardized values were $-.502$ (Model A) and $-.493$ (revised model). Based upon the data H_7 was accepted.

Hypothesis H_8 : A relationship will exist between socio-economic status and premarital sexual permissive attitudes.

The results for H_8 was reported in tables 3 and 4. The values for γ_{23} were all small, nonsignificant, and negative. The unstandardized values were all $-.002$. The standardized values ranged from $-.018$ to $-.024$. H_8 was not accepted.

Gender-Role Identity with Premarital Sexual Permissiveness

Gender-role identity (androgyny score) was an intermediate endogenous variable and premarital sexual permissiveness was a dependent variable. This section examined the hypothesized relationship between these two variables.

TABLE 5
MAXIMUM LIKELIHOOD ESTIMATES CONSTRAINED VALUES: REVISED MODEL A

Parameters	Unstandardized	Standardized	T-Ratio
γ_{12}	.058	.189	4.438 [*]
γ_{22}	-.118	-.502	-13.402 [*]
ϕ_{44}	42.200	1.000	
ψ_1	3.816	.964	16.310 [*]
ψ_2	1.745	.748	16.310 [*]

$$\chi^2_6 = 7.89; p = .249$$

For Females

Goodness of fit index = .995

Root mean residual = 1.743

For Males

Goodness of fit index = .986

Root mean square residual = .273

^{*}These variables significant at .001 level

TABLE 6
MAXIMUM LIKELIHOOD ESTIMATES: REVISED MODEL

Parameters	Unstandardized	Standardized	T-Ratio
β_{21} (Males only)	-.088	-.115	-2.111*
γ_{12}	.058	.189	4.438*
γ_{22}	-.116	-.493	-13.112*
ϕ_{22}	42.200	1.000	
ψ_1	3.816	.964	16.310*
ψ_2	1.731	.740	16.310*

$$\chi^2_5 = 3.57; p = .613$$

For Females

Goodness of fit index = .994

Root mean residual = 1.741

For Males

Goodness of fit index = .997

Root mean square residual = .281

*These variables significant at .001 level

Hypothesis H_9 : The greater the degree of femininity among respondents the lower will be their premarital sexual permissiveness attitude.

Tables 3 through 6 present the results relevant to H_9 . $Beta_{21}$ was significant (.001 level) for men only. In Table 4, the value for men was $-.121$ standardized and $-.092$ unstandardized; whereas, for females, they were $-.010$ standardized and $-.007$ unstandardized. In the simultaneous full model analysis, they were standardized $-.063$ and unstandardized $-.048$. In Table 6, males and females were run simultaneously but with different simplified models (discussed in detail below). $Beta_{12}$ was included in the simplified male model but not the simplified female model. Its unstandardized value was $-.088$, and its standardized value was $-.115$. It was significant at the $-.001$ level for males only. Interestingly, feminine males had significantly lower premarital sexual permissiveness than androgynous or masculine males. Based on the data the hypothesis was not accepted for both males and females; however, it was supported when only males were considered.

The Revised Models

After an analysis of the hypotheses, it must be concluded that community size and socio-economic status were not pertinent to the model in Figure 1. The model was simplified by removing community size and socio-economic status. This allowed for the development of two new models (refer to Figure 2 and Figure 3). Table 5 was based upon males and females being simultaneously analyzed using the model in Figure 2.

Figure 2. Revised Model A

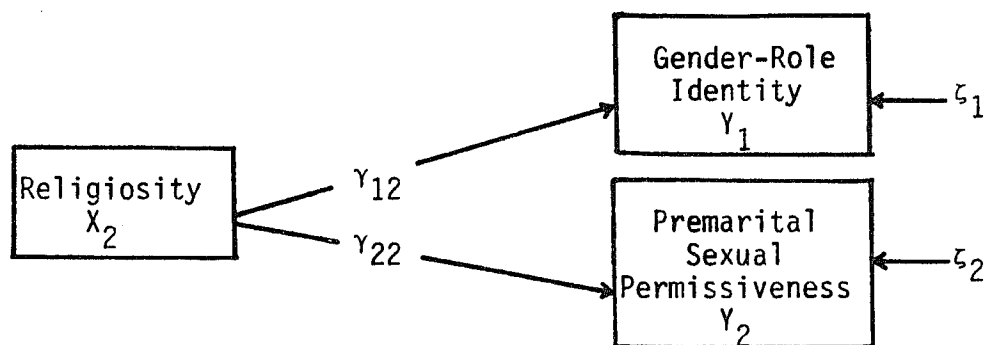
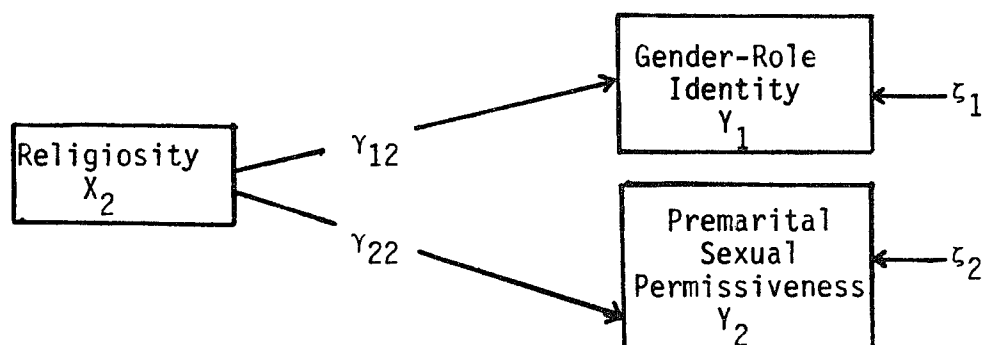


Figure 3. Revised Model B



whereas, Table 6 was based upon a simultaneous analysis of females using Figure 2 and of males using Figure 3. Relationships were significant.

By using Figure 2 for females and Figure 3 for males, the best fitting model was generated. In taking the difference in Chi-squares and in degrees of freedom from Table 5 and Table 6, a resultant significance at probability .038 was calculated. The mean square residual was reduced to .281 (Table 6) for males from .479 (Table 3). The mean square residual for females was reduced to 1.741 (Table 6) from 2.466 (Table 3). The goodness of fit index improved slightly from Table 3 to Table 6.

Examination of Structural Equations

Squared multiple correlations were used to examine the structural equations. In the unconstrained analysis, R^2 for the equation explaining gender-role identity was .055 for females and .025 for males. This indicates very weak relationships. Only moderate relationships were found for males ($R^2 = .250$) and for females ($R^2 = .250$) when examining premarital sexual permissiveness in the unconstrained analysis. In the constrained analysis of the full model, the relationship for the gender-role identity structural equation ($R^2 = .038$) was once again very weak and moderate for the premarital sexual permissiveness equation ($R^2 = .257$).

Squared multiple correlations were also found for the revised models. A simultaneous analysis of both males and females using Model A constrained found a very weak coefficient ($R^2 = .036$) for gender-role identity and a moderate coefficient ($R^2 = .252$) for premarital sexual permissiveness. The simultaneous run of the revised model had similar finding. The coefficient for gender-role identity was very weak for both males ($R^2 = .036$) and females ($R^2 = .036$). The coefficient for premarital sexual permissiveness was moderate for males ($R^2 = .273$) and for females ($R^2 = .247$). It should be noted that the only difference between males and females in the revised model was that Beta_{21} (premarital sexual permissiveness and gender-role identity) was kept for males and dropped for females. Apparently, gender-role identity was related to premarital sexual permissive attitudes for males but not for females.

In summary, the structural equations explained very little of the variances. Less than 4% of the variance was explained by the structural

equation for gender-role identity. Between 24.7% and 27.3% of the variance was explained by the structural equation for premarital sexual permissiveness.

Serendipitous Findings

Data were also collected on various factors that were not in the research design but which were believed to be worthy of consideration. Sociological studies generally include the exploration of additional variables not presented in the original design.

Several interesting findings were associated with virginity. The mean age for first coital experience was 16.9 years; however, the minimum age was 10 years and the maximum was 25 years. Age of first coital experience and level of involvement with first partners at time of initial experience were positively related ($r = .20$) and significant at the .001 level. The subjects who began having sex at younger ages tended to be less involved with their first partner than did the subjects who were older at the occurrence of initial coitus. Additionally, the greater the subjects attitude of premarital sexual permissiveness the younger they were at initial coitus. This was significant at the .001 level. Premarital permissiveness was inversely related ($r = -.24$) to level of involvement with initial coital partner. Significance was at the .0001 level. Additionally, there was an unexpected difference between males and females when considering the relationship between gender-role identity and premarital sexual permissiveness. Gender-role identity was a relevant factor in premarital sexual permissive attitudes for males only.

CHAPTER V

SUMMARY, INTERPRETATIONS, AND IMPLICATIONS

Summary

The major purpose of this study was to explore the relationship between (a) socialization experiences and gender-role identity (b) socialization experiences and premarital sexual permissive attitudes, and (c) gender-role identity and premarital sexual permissive attitudes by using LISREL. The major assumptions of the theoretical model were: (a) socialization experiences vary in terms of community size, religiosity, and socio-economic status; (b) differences in socialization experiences result in different gender-role identities; (c) differences in socialization experiences together with differences in gender-role identity produce different levels of premarital sexual permissive attitudes. A summary of these findings and findings concerning differences between the sexes concerning gender-role identity and premarital sexual permissive attitudes follows.

The data supported the hypothesized relationships between sex and both gender-role identity and premarital sexual permissive attitudes. Each sex was significantly different in gender-role identity. Males tended to be masculine or androgynous, and females tended to be feminine or androgynous. Males exhibited significantly greater levels of premarital sexual permissive attitudes than did females.

The data only partially supported the relationships hypothesized in the causal model. For example, the relationship between community size and both gender-role identity and premarital sexual permissiveness were in the predicted directions, but the values were small and non-significant. Only one of the socialization experiences (religiosity) was significantly related to gender-role identity and premarital sexual permissiveness. Although these relationships were significant, only religiosity and premarital sexual permissiveness were in the predicted direction. The relationship between religiosity and gender-role identity indicated that the more feminine one was the greater was one's religiosity. The relationship between gender-role identity and premarital sexual permissiveness was significant only for males; however, it was in the predicted direction regardless of sex.

The original LISREL model was revised to be a more parsimonious model by dropping community size and socio-economic status from the model. Additionally, the model was improved by removing the prediction of a relationship between gender-role identity and premarital sexual permissive attitudes for females. However, even with these changes the model was still limited in its ability to explain either gender-role identity or premarital sexual permissiveness.

Interpretations

There were two possible interpretations of the findings. First, the breakdown of the model may have been a result of inadequate measurement. If the model can be assumed to be theoretically sound, the absence of relations between variables would be interpreted as a result

of weak measurements or sampling. Second, the theoretical model may have been inadequate. This would mean that the measurement would be considered accurate. The following discusses both possibilities.

Inadequate measures and/or sampling used in the present study may have resulted in the absence of relationships in the theoretical model. The absence of strong relationships was perhaps due to the nature of the population; college students at a southern university were not representative of the general population. Therefore, a sample from the general population or a cross-section of college students might increase the hypothesized relationships in the model. Another weakness was the manner in which gender-roles were measured. It was possible that a different scale might have been more useful. Also, the measure of socio-economic status may have been inadequate. Perhaps family income would have been more useful. The relationships between socialization experiences and gender-role identity might have been more significant had there been a consideration of whether or not both parental role models were available in the home. Also, data considering which role model the subjects chose would have been relevant. Additionally, perhaps behavior should have been included as a measure, or consequence, of premarital sexual permissiveness.

The major weakness of the theoretical model was rooted in measurement. This weakness was the superficiality of the indicators of socialization experiences. Differences in socialization experiences based on demographic characteristics were accepted as given. Therefore, little real evidence of differential socialization experiences was provided. Two additional types of research might have been needed to determine the influence of socialization experiences. First,

retrospective data on the respondents socialization experiences would have been useful. Second, interviewing parents concerning socialization experiences might have improved the study.

A second breakdown of the model was the indication that feminine males were more religious than were masculine males. Perhaps religiosity and masculinity create cognitive dissonance, and femininity and religiosity create cognitive consonance.

Another breakdown of the model was the lack of a relationship between socio-economic status and premarital sexual permissiveness. However, the literature review, indicated that a firm relationship between these variable had not been established. Additionally, books and mass media have been found to be a major source of sexual information (Greer, Heiman, and Leitenberg, 1984:495-496). Books and mass media also probably influence premarital sexual attitudes. This would then reduce the influence of socio-economic status; since, the majority of American homes have mass media reception (radio or television).

Implications of the Major Findings

The major findings have implications for several areas. First, there are practical implications. Second, there are social and theoretical implications. Third, there are relations with past research. Fourth, there are implications for future studies.

Practical Implications

There are practical implications for the findings of this study. A discussion of these implications follow.

Sex appears to be a significant variable in determining gender-role identity; however, there are a large number of males and females who are androgynous using Bem's suggested categories. Subjects tend to be either gender-typed or androgynous. The data indicate that being androgynous is not unusual for either sex.

Males have significantly greater attitudes of premarital sexual permissiveness than females. This indicates that females and males have not reached the same plane in the sexual revolution. This definitely indicates that females have different values than males in their attitudes toward premarital sexual permissiveness.

The association between religiosity with both gender-role identity and premarital sexual permissiveness has implications. One practical implication of the relationship between religiosity and gender-role identity is the pervasive influence religion has on the non-religious dimensions of life. Religious leaders probably have no idea that their doctrines may influence the development of effeminate, or even androgynous, males. However, a more likely explanation is that religion may attract or support such males.

There were also implications concerning the relationship between gender-role identity and premarital sexual permissiveness. Gender-role identity was significantly related to premarital sexual permissive attitudes for males only. The relationship was negative. This meant that the more feminine a male the less premaritally sexually permissive was his attitude. This may indicate that being cross-gender typed had more influence on male than on female subjects. Stereotypic concerns for premarital sex involves the "conquest" for males, and the consequences (loss of reputation or pregnancy) for females. Women must be

concerned with the results far more than men irregardless of their gender-role identity. The ability to hide their respective failures is much easier for men than for women. Given that men have traditionally had the luxury of not having to concern themselves about the consequences, those that do concern themselves would be more likely to exhibit a feminine gender-role identity.

Societal and Theoretical Implications

The findings of the present study have some basic societal implications. The lack of significance between most of the socialization experiences and gender-role identity would indicate that these particular socialization experiences have very limited influence on the development of gender-role identity and premarital sexual permissive attitudes. Additionally, there were very few cross-gender individuals. This implied that the society has continued to be strongly supportive of gender-role stereotyping.

The biosocial approach would suggest that gender-role identity would have little effect on sexual permissiveness, given a greater predisposition toward permissiveness for males. However, this study found that for males, gender-role identity was associated with variations in sexual permissiveness. While this finding clearly indicates a sociological influence, perhaps an eclectic approach that includes both a genetic predisposition as well as socialization might be necessary for understanding why gender-role identity had a greater effect on male premarital sexual permissiveness than of female premarital sexual permissiveness.

Role modeling often has been used in the literature to explain the development of gender-role identities. In the present study,

demographic information was not closely related to gender-role identity or premarital sexual permissiveness. Logically, demographic information would be related to parental modeling. Theoretically, the present research may indicate that models were being provided by the media or individuals outside of the home.

Relations to Past Research

The findings of this study were relevant to the findings of other studies. This study like others sought to determine whether or not androgyny existed in relationship to other gender-role identities. It was also relevant to other premarital sex studies. Socialization variables with gender-role identity and premarital sexual permissiveness were dealt with in this study and others.

Allgeier (1975:217-226) was concerned with what factors may lead to the development of varying sex-role identities. Allgeier (1975:217-226) found both community size and parental occupational status to be related to gender-role identity. The present study found that neither of these were significant factors.

Several studies found that community size and premarital sexual permissiveness were related (Kinsey, Pomeroy, and Martin, 1948:453-455; Middendorp, Brinkman, and Koomer, 1970:369-379; Reiss, 1967:74). However, the present study found that a relationship did not exist. It was possible that the sample from a southern university was not representative enough of the general population. Also, community size may have less influence on premarital sexual standards as a result of mass media's influence (Medora and Woodward, 1982:222). Singh (1980:387-393) found that the gap was narrowing between socio-economic statuses

concerning premarital sexual attitudes; therefore, the findings of the present study may have resulted from the closing gap.

Studies have without exception found premarital sexual permissiveness and religiosity to be inversely related (Bell and Chaskes, 1970:81-85; Campbell, 1979a:57-69; Kinsey, Pomeroy, Martin, and Gebhard, 1953:304-307; Reiss, 1967:42-43, 97-98). The present study also concluded that an inverse relationship existed between premarital sexual permissive attitudes and religiosity.

Kinsey, Pomeroy, Martin, and Gebhard (1953:683), Mahoney (1978:279-286), Maranell, Dodder, and Mitchell (1970:85-88), and Reiss (1967:35-37) found males to have higher levels of premarital sexual permissiveness than females possess. This was confirmed by the present study.

Several studies were concerned with socio-economic status and premarital sexual permissiveness. The findings of these studies indicated no relationship unless a curvilinear relationship was found (Reiss, 1965:749-756; 1967:56-75; Mahoney, 1978:279-286; Bell and Chaskes, 1970:81-85; and Middendorp, Brinkman, and Koomer, 1970:379-384). The present study found a nonsignificant relationship.

Loiselle and Mollenauer (1965:273-275) explored gender-role identity and sexual response. They found masculine females responded more to nude photos than did feminine females. Cvetkovich, Grote, Liebermas, and Miller (1978:236) found that virginity and attitudes toward virginity were related to gender-role identity. However, the present study found that gender-role identity was not significantly related to premarital sexual permissiveness for females but that it was for males.

Implications for Future Research

The present study may influence further research, although certain modifications are indicated. Modifications should include sample, measurements, and a revised theoretical model.

Several recommendations could be made concerning the sample. A national sample would be more relevant. A national sample would also allow for comparisons of different sections of the country. The present sample was probably too homogeneous.

The variables measured should be modified and changed. The relationship between parent-child identification and gender-role identification should be included. Peer association and availability of both parental role models would be relevant. In essence, some micro-level interpersonal data should be used. Additionally, premarital sexual behaviors and sexual responsiveness should be revealing variables.

Also, another study concerned with the relative importance of sex and gender-role identity would be compelling. A sample of cross-gender identified people could be compared to gender identified individuals. This comparison would allow us to explore the question of seeking cognitive consonance with gender-role identity or with sex.

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APPENDIX A
THE INSTRUMENT

This is your cover sheet. Please tear it off of your questionnaire and use it to cover your answers.

RELIGION AND SEX: A STUDY OF
LOUISIANA STUDENTS

Carol S. Campbell

This survey is concerned with developing a better understanding of sex and religion among college students. Please answer all of the questions. If you wish to comment on any questions or qualify your answers, please feel free to use the margin, or space provided at the end. Your comments will be read and taken into account. Some questions are personal, but your responses will be kept anonymous so that you can feel free to answer honestly. You are not obligated to participate in this research.

Thank you for your help.

DO NOT WRITE IN THIS SPACE

Location

C8

Date

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Survey and I.D. Number

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PART II: R

Instructions: The following questions are concerned with your religious life. Please indicate the most appropriate answers for you. There are no right and wrong answers.

1. How often have you attended religious services during the past year? _____ times
2. Which of the following best describes your practice of prayer or religious meditation?
 1. Prayer is a regular part of my daily life.
 2. I usually pray in times of stress or need but rarely at any other time.
 3. I pray only during formal ceremonies.
 4. Prayer has little importance in my life.
 5. I never pray.
3. When you have a serious personal problem how often do you take religious advice or teaching into consideration?
 1. Almost always.
 2. Usually.
 3. Sometimes.
 4. Rarely.
 5. Never.
4. How much of an influence would you say that religion has on the way that you choose to act and the way that you choose to spend your time each day?
 1. No influence.
 2. A small influence.
 3. Some influence.
 4. A fair amount of influence.
 5. A large influence.
5. Which of the following statements comes closest to your belief about God?
 1. I am sure that God really exists and that He is active in my life.
 2. Although I sometimes question His existence, I do believe in God and believe He knows of me as a person.
 3. I don't know if there is a personal God, but I do believe in a higher power of some kind.
 4. I don't know if there is a personal God or a higher power of some kind and I don't know if I will ever know.
 5. I don't believe in a personal God or in a higher power.

6. Which of the following statements comes closest to your belief about life after death (immortality)?
 1. I believe in a personal life after death, a soul existing as a specific individual.
 2. I believe in a soul existing after death as a part of a universal spirit.
 3. I believe in a life after death of some kind but I really don't know what it would be like.
 4. I don't know whether there is any kind of life after death, and I don't know if I will ever know.
 5. I don't believe in any kind of life after death.
7. During the past year, how often have you experienced a feeling of religious reverence or devotion?
 1. Almost daily.
 2. Frequently.
 3. Sometimes.
 4. Rarely.
 5. Never.
8. Do you agree with the following statement? "Religion gives me a great amount of comfort and security in life."
 1. Strongly disagree.
 2. Disagree.
 3. Uncertain.
 4. Agree.
 5. Strongly agree.
9. How do you feel about this statement? Wives should be obedient to their husbands.
 1. Strongly disagree.
 2. Disagree.
 3. Uncertain.
 4. Agree.
 5. Strongly agree.
10. A wife should consider herself the weaker partner in a marriage.
 1. Strongly disagree.
 2. Disagree.
 3. Uncertain.
 4. Agree.
 5. Strongly agree.

11. As the body of religious follows is subject to God, a wife should be subject to her husband.
 1. Strongly disagree.
 2. Disagree.
 3. Uncertain.
 4. Agree.
 5. Strongly agree.

12. How do you feel about this image of woman? Religious accounts have woman created out of man; this suggests that woman was brought into the world to please and serve man and I basically agree with this image of woman.
 1. Strongly disagree.
 2. Disagree.
 3. Uncertain.
 4. Agree.
 5. Strongly agree.

PLEASE ANSWER ALL QUESTIONS

PART III: PSP

Instructions: Please keep in mind that in Part III we are not interested in your behavior or in your acceptance of other people's behavior, but in the values and standards which you personally hold.

After each question you will find six choices. First decide whether you agree or disagree with the view expressed. Then circle the degree of your agreement or disagreement with the views expressed in the situations described below. Do not feel that you have to check the same degree of agreement or disagreement for both parties involved in each situation, since it may happen that what you feel is acceptable for one person you may not feel is acceptable for the other in that situation. Thus, you may check them the same way or differently.

In order to be clear about the usage of certain terms we will define them as follows:

Petting: Sexually stimulating behavior more intimate than kissing and simple hugging not including full sexual relations (to be used this way throughout the questionnaire).

Strong Affection: Affection which is stronger than physical attraction or average fondness or "liking," but less strong than the emotional state which you would call love.

Love: The emotional state which is more intense than strong affection and which you would define as love.

WE REALIZE THAT MANY OF YOU ARE TOLERANT TOWARD WHAT OTHER PEOPLE DO OR BELIEVE. IN THIS SECTION, HOWEVER, WE ARE NOT INTERESTED IN WHETHER OR NOT YOU TOLERATE OTHER PEOPLES' ACTIONS AND BELIEFS. PLEASE ANSWER THESE QUESTIONS ON THE BASIS OF HOW YOU FEEL TOWARD THE VIEWS EXPRESSED.

1. I believe that petting is acceptable for the female before marriage when she is engaged to be married. C-10
 Agree: (1) Strong, (2) Medium, (3) Slight
 Disagree: (4) Strong, (5) Medium, (6) Slight
2. I believe that petting is acceptable for the female before marriage when she is in love. C-11
 Agree: (1) Strong, (2) Medium, (3) Slight
 Disagree: (4) Strong, (5) Medium, (6) Slight
3. I believe that petting is acceptable for the female before marriage when she is strongly affectionate for her partner. C-12
 Agree: (1) Strong, (2) Medium, (3) Slight
 Disagree: (4) Strong, (5) Medium, (6) Slight
4. I believe that full sexual relations is acceptable for the female before marriage when she is engaged to be married. C-13
 Agree: (1) Strong, (2) Medium, (3) Slight
 Disagree: (4) Strong, (5) Medium, (6) Slight
5. I believe that full sexual relations is acceptable for the female before marriage when she is in love. C-14
 Agree: (1) Strong, (2) Medium, (3) Slight
 Disagree: (4) Strong, (5) Medium, (6) Slight
6. I believe that full sexual relations is acceptable for the female before marriage when she is strongly affectionate for her partner. C-15
 Agree: (1) Strong, (2) Medium, (3) Slight
 Disagree: (4) Strong, (5) Medium, (6) Slight

7. I believe that full sexual relations is acceptable for the female before marriage when she is not particularly affectionate for her partner. C-16
- Agree: (1) Strong, (2) Medium, (3) Slight
- Disagree: (4) Strong, (5) Medium, (6) Slight
8. I believe that petting is acceptable for the male before marriage when he is engaged to be married. C-17
- Agree: (1) Strong, (2) Medium, (3) Slight
- Disagree: (4) Strong, (5) Medium, (6) Slight
9. I believe that petting is acceptable for the male before marriage when he is in love. C-18
- Agree: (1) Strong, (2) Medium, (3) Slight
- Disagree: (4) Strong, (5) Medium, (6) Slight
10. I believe that petting is acceptable for the male before marriage when he is strongly affectionate for his partner. C-19
- Agree: (1) Strong, (2) Medium, (3) Slight
- Disagree: (4) Strong, (5) Medium, (6) Slight
11. I believe that full sexual relations is acceptable for the male before marriage when he is engaged to be married. C-20
- Agree: (1) Strong, (2) Medium, (3) Slight
- Disagree: (4) Strong, (5) Medium, (6) Slight
12. I believe that full sexual relations is acceptable for the male before marriage when he is in love. C-21
- Agree: (1) Strong, (2) Medium, (3) Slight
- Disagree: (4) Strong, (5) Medium, (6) Slight
13. I believe that full sexual relations is acceptable for the male before marriage when he is strongly affectionate for his partner. C-22
- Agree: (1) Strong, (2) Medium, (3) Slight
- Disagree: (4) Strong, (5) Medium, (6) Slight

14. I believe that full sexual relations is acceptable for the male before marriage when he is not particularly affectionate for his partner.

C-22

Agree: (1) Strong, (2) Medium, (3) Slight

Disagree: (4) Strong, (5) Medium, (6) Slight

PART IV: DV

These questions are to see how background influences the issues with which this questionnaire is concerned. Please circle the one most appropriate answer or fill in the blank with the correct information for each question.

1. I am:

1. Male
2. Female

2. My marital status is:

1. Separated
2. Married
3. Divorced
4. Cohabitating (sharing a bedroom with a member of the opposite sex for four nights a week for at least two consecutive months and not married)
5. Single and not cohabitating
6. Widowed
7. Other (please explain) _____

3. My race is:

1. White
2. Black
3. Spanish Surname
4. Other (please explain) _____

4. Are you an American citizen?

1. Yes
2. No

5. Cohabiting status refers to sharing a bedroom with a member of the opposite sex who you are not married to for four nights a week for at least two consecutive months. Please mark the one applying to you:

1. I have never cohabitated but believe I would like to cohabit
2. I have in the past or I am presently cohabitating
3. I have never cohabitated and I believe I would not like to cohabit
4. Other (please explain) _____

6. Classification:

1. Freshman
2. Sophomore
3. Junior
4. Senior
5. Other (please explain) _____

7. Please look over the list of religions on your right. Then mark the box which best indicates your father's religion, your mother's religion, and your religion. (Mark one box for each person.)

<u>Father's</u>	<u>Mother's</u>	<u>Yours</u>	
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	1. Baptist
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	2. Lutheran
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	3. Episcopal
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	4. Methodist
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	5. Presbyterian
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	6. Other Protestant Expalin _____
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	7. Roman Catholic
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	8. Jewish
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	9. Eastern religion (e.g. Moslem, Buddhist)

Father's Mother's Yours

☐☐☐

10. Other religion
Explain _____

☐☐☐

11. Do not have a religion

☐☐☐

12. I don't know

☐☐☐

13. Does not apply

8. As far as you know, is your religion (or your church) against premarital sexual intercourse?

1. Strongly against.
2. Against.
3. Supportive.
4. Strongly supportive.
5. I don't know.
6. I don't have a religion.
7. Other (please explain) _____

9. My age at my last birthday was _____ years.

10. What is the approximate population of the place you lived in the most from your birth until you were fifteen years old?

1. 0 - 999
2. 1,000 - 2,499
3. 2,500 - 9,999
4. 10,000 - 24,999
5. 25,000 - 49,999
6. 50,000 - 99,999
7. 100,000 - 249,999
8. 250,000 up
9. Other (please explain) _____

11. For whom does/did your father work? (For example: Sunshine Bakery) _____

12. What kind of business or industry does/did your father work in? Describe activity at location where employed. (For example: Junior high school, retail supermarket, dairy farm, T.V. and radio service, auto assembly plant, road construction) _____
- _____
13. What is/was your father's most important activities or duties? (For example: types, keeps account books, files, sells cars, cleans buildings, finishes concrete) _____
- _____
14. What is/was your father's job title? _____
15. Is/was your father:
1. Employee of private company, business, or individual, for wages, salary, or commissions.
 2. Federal government employee.
 3. State government employee.
 4. Local government employee (city, county, etc.).
 5. Own business not incorporated.
 6. Own business incorporated.
 7. Working without pay in family business or farm.
16. The highest level of education obtained by my father.
1. sixth grade or less
 2. through the eighth grade
 3. further than the eighth grade but did not graduate from high school
 4. high school graduate
 5. some college but did not graduate
 6. college graduate
 7. graduate school (e.g., Masters or Ph.D.)
 8. Other (please explain) _____
17. For whom does/did your mother work? (For example: Sunshine Bakery, not employed) _____
- _____

18. What kind of business or industry did your mother work in?
Describe activity at location where employed. (For example:
Junior High School, retail supermarket, dairy farm, T.V. and radio
service, auto assembly plant, road construction, homemaker)
-
-
19. What was your mother's most important activities or duties? (For
example: types, keeps account books, files, seels cars, cleans
buildings, finishes concrete) _____
-
20. What was your mother's job title? _____
-
21. Was your mother:
1. Employee of private company business, or individual, for wages,
salary, or commissions.
 2. Federal government employee.
 3. State government employee.
 4. Local government employee (city, county, etc.).
 5. Own business not incorporated.
 6. Own business incorporated.
 7. Working without pay in family business or farm.
 8. Kept house and did not work.
22. The highest level of education obtained by my mother:
1. sixth grade or less
 2. through the eighth grade
 3. further than eighth grade but did not graduate from high school
 4. high school graduate
 5. some college, but did not graduate
 6. college graduate
 7. graduate school (e.g., masters or Ph.D.)
 8. Other (please explain) _____

PART V: Sex Attitudes

This portion of this questionnaire contains statements about many attitudes and beliefs. There are no right and wrong answers. In other words; TRY TO MARK EACH STATEMENT EXPRESSING A LEVEL OF AGREEING OR DISAGREEING, depending on what you yourself think or feel most of the time, or under most circumstances.

1. Two males having sex together is something I would consider abnormal or unnatural.
 1. Strongly disagree.
 2. Disagree.
 3. Uncertain.
 4. Agree.
 5. Strongly agree.
2. I would consider it abnormal or unnatural for a male not to have sex until he gets married.
 1. Strongly disagree.
 2. Disagree.
 3. Uncertain.
 4. Agree.
 5. Strongly agree.
3. So far as sex is concerned, I think that what is morally right for males is morally right for females too.
 1. Strongly disagree.
 2. Disagree.
 3. Uncertain.
 4. Agree.
 5. Strongly agree.
4. I've never taken part in any sex act, or been involved in any kind of sexual situation that I myself would think of as being abnormal.
 1. Strongly disagree.
 2. Disagree.
 3. Uncertain.
 4. Agree.
 5. Strongly agree.
5. Two girls having sex together is something that I would consider abnormal or unnatural.
 1. Strongly disagree.
 2. Disagree.
 3. Uncertain.
 4. Agree.
 5. Strongly agree.

6. It's immoral for two persons of the same sex to have sex with each other.
 1. Strongly disagree.
 2. Disagree.
 3. Uncertain.
 4. Agree.
 5. Strongly agree.
7. I've never had sex with a member of my sex, but it is possible that sometime in the future I might want to.
 1. Strongly disagree.
 2. Disagree.
 3. Uncertain.
 4. Agree.
 5. Strongly agree.
8. I would consider it abnormal or unnatural for a girl not to have sex until she gets married.
 1. Strongly disagree.
 2. Disagree.
 3. Uncertain.
 4. Agree.
 5. Strongly agree.
9. If I had children and any of them turned out to be homosexual, I would be very upset.
 1. Strongly disagree.
 2. Disagree.
 3. Uncertain.
 4. Agree.
 5. Strongly agree.
10. If I had children and any of them turned out to be bisexual, I would be very upset.
 1. Strongly disagree.
 2. Disagree.
 3. Uncertain.
 4. Agree.
 5. Strongly agree.
11. I've never had sex with a member of my sex, and I'm sure I'd never want to.
 1. Strongly disagree.
 2. Disagree.
 3. Uncertain.
 4. Agree.
 5. Strongly agree.

PART VI: Sexual History

This portion of the questionnaire is concerned with your sexual behavior.

Please mark the appropriate answer for each question.

1. What is your own sexual situations, currently?
 1. I have intercourse regularly with one partner and occasionally with others.
 2. I have intercourse regularly with one partner exclusively.
 3. I have intercourse frequently but not with one regular partner.
 4. I have intercourse sometimes but not regularly.
 5. My sex life does not include intercourse at present.
 6. I don't have a sex life at present.
2. What is your own sexual history? Please feel free to mark more than one answer.
 1. I have had intercourse regularly with one partner and occasionally with others.
 2. I have at some time had intercourse regularly with one partner exclusively.
 3. I have had intercourse frequently but not with one regular partner.
 4. I have had intercourse sometimes but not regularly.
 5. My sex life has never included intercourse.
 6. I have never had a sex life.
3. Have you yourself ever done anything with another person of your sex that resulted in sexual stimulation or satisfaction for either or both of you?
 1. Yes
 2. No
4. If you answered yes: when was the most recent occasion on which you did this?
 1. Since this time yesterday.
 2. Since this time last week.
 3. Since this time last month.
 4. More than a month ago.
 5. More than a year ago.
5. How old were you when you had sexual intercourse for the first time? _____ years. Have not had intercourse _____.

6. What type of relationship existed between you and your first intercourse partner at the time of the first sexual intercourse?

1. A paid sexual partner.
2. Dated only once or twice.
3. Dated often but was not emotionally attached to.
4. You were emotionally attached to but not in love with.
5. You were in love with but were not engaged to.
6. You were in love with and expected to marry.
7. You were engaged to.
8. You were married.
9. Other (please explain) _____
10. I've never had sexual intercourse.

7. Approximately with how many males to whom you were not married have you had: (fill in the number) Write "0" if none.

petting _____
 sexual intercourse _____
 oral intercourse (mouth-sex organ contact) _____
 anal intercourse (penis-anis contact) _____
 other sexual behaviors (please explain) _____

Petting: Sexually stimulating behavior more intimate than kissing and simple hugging but not including full sexual relations.

8. Approximately with how many females to whom you were not married have you had: (fill in the number) Write "0" if none.

petting _____
 sexual intercourse _____
 oral intercourse (mouth-sex organ contact) _____
 anal intercourse (penis-anus contact) _____
 other sexual behaviors (please explain) _____

9. Do you consider yourself:

1. Heterosexual
2. Homosexual (gay)
3. Bisexual
4. Other (please explain) _____

COMMENTS

APPENDIX B
FREQUENCY TABLE

TABLE 7
FREQUENCY TABLE

Variable	%	N
Religion		
High	47.6	272
Medium	41.6	238
Low	10.8	62
Total	100.0	572
Socio-Economic Status		
High-High	40.4	231
Low-High	26.0	149
Medium	19.0	111
Low	14.2	81
Total	100.0	572

TABLE 7 (continued)

Variable	%	N
Community Size		
0-999	3.4	19
1,000-2,499	2.9	16
2,500-9,999	10.9	61
10,000-24,999	11.1	62
25,000-49,999	10.7	60
50,000-99,999	10.5	59
100,000-249,999	16.2	91
250,000 and larger	33.0	185
Other (Moved Frequently)	1.4	8
Total	561.0	100.0
Premarital Sexual Permissiveness		
Zero (Low)	7.5	43
One	7.2	41
Two	20.7	118
Three	12.8	73
Four	25.4	145
Five (High)	26.4	151
Total	100.0	571
Sex		
Male	46.8	267
Female	53.2	304
Total	100.0	571

TABLE 7 (continued)

Variable	%	N
Gender-Role Identity (Males Only)		
High Femininity	4.5	12
Low Femininity	6.7	18
Androgynous	36.3	97
Low Masculinity	22.5	60
High Masculinity	30.0	80
Total	100.0	267
Gender-Role Identity (Females Only)		
High Femininity	28.3	304
Low Femininity	18.4	218
Androgynous	39.5	162
Low Masculinity	7.6	42
High Masculinity	6.3	19
Total	100.0	304
Gender-Role Identity (Both Male and Female)		
High Femininity	17.1	98
Low Femininity	12.9	74
Androgynous	38.1	218
Low Masculinity	14.5	83
High Masculinity	17.3	99
Total	100.0	572

APPENDIX C

VITA

VITA

NAME: Carol Sue Campbell

DATE OF BIRTH: July 3, 1956

ADDRESS: (Office) Department of Sociology
Louisiana State University
Baton Rouge, LA 70803

(Home) P. O. Box 16328
Baton Rouge, LA 70893

TELEPHONE: (Office) (504) 388-1645
(Home) (504) 769-4782

MARITAL STATUS: Single

EDUCATIONAL BACKGROUND:

Institution	Graduation and Degree	Major
Louisiana State University	Spring, 1985, Ph.D.	Sociology and minor in Social Work
Valdosta State College	Spring 1979, M.S.	Sociology, Marriage and Family Counseling
Valdosta State College	1977, B.A.	Sociology and Anthropology
Camden County High School	1974	

WORK EXPERIENCE:

1982-present - Part-Time Instructor in Psychology and Sociology,
Louisiana State University at Eunice, Department of
Continuing Education, Eunice, Louisiana.

1982 (summer) - Research Assistant, School of Veterinary Medicine,
Louisiana State University, Baton Rouge, Louisiana.

- 1979-1982 - Teaching Assistant, Department of Sociology, Louisiana State University, Baton Rouge, Louisiana.
- 1981 - Service Assistant, Department of Sociology, Louisiana State University, Baton Rouge, Louisiana.
- 1981 (summer) - Research Assistant, School of Veterinary Medicine, Louisiana State University, Baton Rouge, Louisiana.
- 1979 - Practicum in Marriage and Family Counseling, Department of Family and Children Services, Valdosta, Georgia.
- 1978 - Counseling Practicum, Office of Student Development, Valdosta State College, Valdosta, Georgia.
- 1977-1979 - Teaching Assistant, Department of Sociology and Anthropology, Valdosta State College, Valdosta, Georgia.
- 1977-1978 - Volunteer Counselor, Mental Health Services, Valdosta, Georgia.
- 1977-1978 - Substitute Teacher, Camden County High School, St. Mary's, Georgia.
- 1977 - Counseling Internship, Mental Health Services, Valdosta, Georgia.
- 1976 - Store Keeper, KOA Kampground, Kingsland, Georgia.
- 1974 - Production, Draft Bag, St. Mary's, Georgia.

AWARDS, OFFICES HONORS AND CAMPUS ASSOCIATIONS:

- 1981-present - Graduate Association of Sociology Students
- 1979 - Georgia Council on Family Relations (Secretary)
- 1978-1979 - Graduate Senator in Student Government Association
- 1977-1979 - Valdosta State College Sociology Club
- 1978 - Graduate Representative on the Sociology Department Advisory Committee
- 1977 - Cum Laude (Graduation)

PROFESSIONAL ASSOCIATIONS AND HONOR SOCIETIES:

- 1985-present - Southwestern Social Science Association
- 1980-present - American Sociological Association

- 1979-present - Louisiana Council on Family Relations
- 1979-present - Louisiana Association for Marriage and Family Therapy
- 1978-present - American Association for Marriage and Family Therapy
- 1978-1981 - American Association of Sex Education Counseling and Therapists
- 1978-1979 - Georgia Association for Marriage and Family Therapy
- 1978-present - Alpha Kappa Delta (Sociology Honor Society)
- 1978-1981 - Valdosta Sub-Region of Georgia Association for Marriage and Family Therapy
- 1977-1979 - Southeastern Council on Family Relations
- 1977-present - Southern Sociological Society

PAPERS PUBLISHED:

- 1979 Book Review: Carol S. Campbell. Masculinity and Femininity: Their Psychological Dimensions, Correlates and Antecedents. In Books of Interest to Family Specialists: A Classified and Annotated Bibliography.
- 1979 Book Review: Carol S. Campbell. Self Assertion for Women: A Guide to Becoming Androgynous. In Books of Interest of Family Specialists: A Classified and Annotated Bibliography.
- 1979 Carol S. Campbell. Religious Behavior as a Determinant of Attitudes Toward Premarital Sexual Permissiveness Among Female Residents in Dormitories. In the Journal of Humanics.
- 1977 Carol S. Campbell. Religious Behavior as a Determinant of Attitudes Toward Premarital Sexual Permissiveness Among Female Resident in Dormitories. In the Proceeding of the First Annual Carolina Undergraduate Sociology Symposium.
- 1977 Carol S. Campbell. Cohabitation as a Determinant of Female Role Perspective Among Female Residents in Dormitories. In the Proceedings of the First Annual Carolina Undergraduate Sociology Symposium.

PAPERS PRESENTED AT PROFESSIONAL MEETINGS:

- 1985 Carol S. Campbell, James W. Robinson, and Doris Layton MacKenzie. Gender-Role Identity and Crime Among Female Offenders. Presented at the Annual Meeting of the Southwestern Social Science Association.

- 1984 James W. Robinson, Carol S. Campbell, Cynthia L. Beedle and Doris Layton MacKenzie. The Needs and Problems of Women Long Term Offenders. Presented at the Annual Meeting of the American Society of Criminology.
- 1978 Carol S. Campbell. Religious Behavior as a Determinant of Attitudes Toward Premarital Sexual Permissiveness Among Female Residents in Dormitories. Presented at the Annual Meeting of the Southeastern Council on Family Relations.
- 1978 Carol S. Campbell. Cohabitation as a Determinant of Female Role Perspective Among Female Residents in Dormitories. Presented at the Annual Meeting of the Southeastern Council on Family Relations.
- 1977 Carol S. Campbell. Cohabitation as a Determinant of Female Role Perspective Among Female Residents in Dormitories. Presented at the Annual Meeting of the Georgia Sociological Association.
- 1977 Carol S. Campbell. Religious Behavior as a Determinant of Attitudes Toward Premarital Sexual Permissiveness Among Female Residents in Dormitories. Presented at the First Annual Carolina Undergraduate Sociology Symposium.
- 1977 Carol S. Campbell. Cohabitation as a Determinant of Female Role Perspective Among Female Residents in Dormitories. Presented at the First Annual Carolina Undergraduate Sociology Symposium.

WORK SHOPS PRESENTED:

- 1984 Preventions and Causes of Child Abuse. Presented at the Annual Meeting of the Louisiana Future Homemakers of America.

OTHER QUALIFICATIONS:

Part-time instructor for three years; teaching assistant for five years; two quarters of practicums; one quarter of full-time counseling internship; enjoy working with people; psychology and sociology background in undergraduate and graduate school; social work background in graduate school; enjoy and am comfortable with the role of instructor, counselor and researcher; assistant in a desensitization test anxiety experiment; administer, score, and interpret: Taylor-Johnson Temperament Analysis, Tennessee Self Concept Scale; Fundamental Interpersonal Relations Orientation--Behavior Scale, and Bem Sex Role Inventory; administer and interpret the Strong-Campbell Interest Inventory; practicum in Student Development Office was concerned with meeting the academic, occupational, and personal needs of college students; independently designed and carried out research projects; write programs and read print-outs using Statistical Package for the Social Sciences (SPSS) and Statistical Analysis System (SAS); constructed research instruments; and key-punching.

PLACEMENT FILE:

Office of Career Development and Placement, Valdosta State College,
Valdosta, Georgia 31601.

REFERENCES: Available upon request.

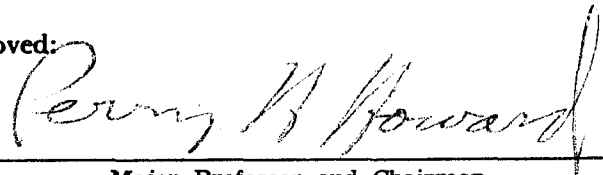
EXAMINATION AND THESIS REPORT

Candidate: Carol Sue Campbell

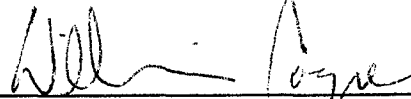
Major Field: Sociology

Title of Thesis: The Effects of Selected Demographic Variables and Gender-Role Identity on Premarital Sexual Permissive Attitudes

Approved:

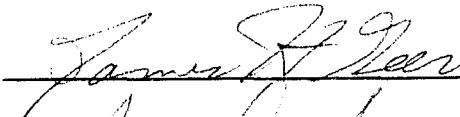


Major Professor and Chairman

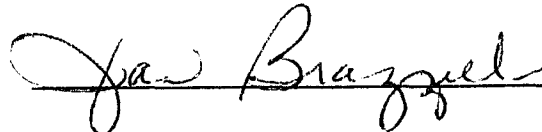


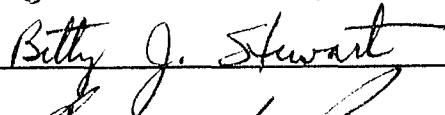
Dean of the Graduate School

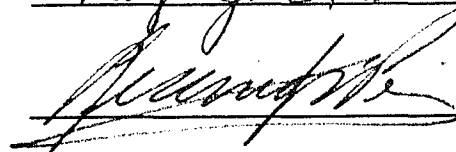
EXAMINING COMMITTEE:











Date of Examination:

December 11, 1985